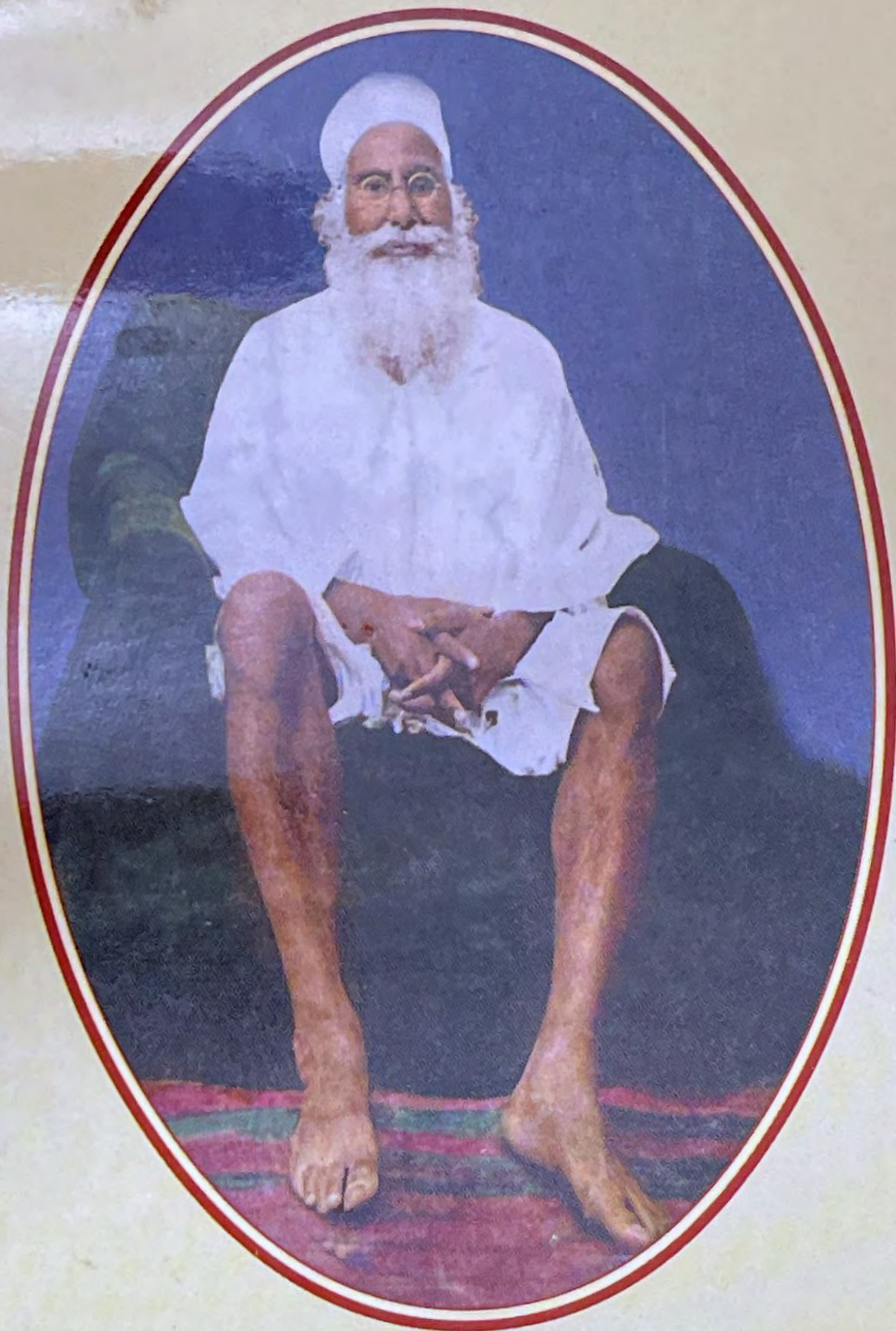


ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

The Way to Establish Permanent Peace

Brief Life Sketch of
Raj Jogi Sriman Sant Attar Singh Ji Maharaj
Mastuana Wale



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

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Mastuana Wale*

*Ik Onkar Satnam Karta Purkh Nirbho Nirvair
Akal Moorat Ajooni Saibhang Gurparsad.*

Jap

Aad Sach Jugad Sach.

Hai Bhee Sach Nanak Hosi Bhee Sach.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਜਪੁ ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

THE KALGIDHAR TRUST

“The Way to Establish Permanent Peace”

*(Brief life Sketch of Raj Jogi Sriman Sant Attar Singh Ji Maharaj
Mastuana Wale)*

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Raj Jogi



Sant Attar Singh Ji Maharaj (Mastuana Wale)

Introduction

The world has always been in need of prophets, Divine messengers, saints and sages for the upliftment of mankind and acquiring Divine peace to extinguish the fire of lust, avarice, wrath and vanity from human hearts. Since the creation of this universe, great and holy persons have been coming to this world from time to time for putting the bewildered humanity on the right path. They themselves sing spiritual hymns and meditate on the Divine Name and inspire others to do the same. Sri Guru Ram Dass Ji said in Vadhans Ki Var Mahala 4, Paori (Guru Granth Sahib, page 591) :

Gurmukh Prahlad Jap Har Gat Pai

Gurmukh Janak Har Naam Liv Lai

Gurmukh Basist Har Updesh Sunai

Bin Gur Har Naam Na Kinhi Paya Mere Bhai

Gurmukh Har Bhagat Har Aap Labai

ਗੁਰਮੁਖਿ ਪ੍ਰਹਿਲਾਦਿ ਜਪਿ ਹਰਿ ਗਤਿ ਪਾਈ ॥

ਗੁਰਮੁਖਿ ਜਨਕਿ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥

ਗੁਰਮੁਖਿ ਬਸਿਸਟਿ ਹਰਿ ਉਪਦੇਸੁ ਸੁਣਾਈ ॥

ਬਿਨੁ ਗੁਰ ਹਰਿ ਨਾਮੁ ਨ ਕਿਨੈ ਪਾਇਆ ਮੇਰੇ ਭਾਈ ॥

ਗੁਰਮੁਖਿ ਹਰਿ ਭਗਤਿ ਹਰਿ ਆਪਿ ਲਹਾਈ ॥

(591)

God Conscious Prahlad realized the Divine within through meditation on the Divine Name.

God Conscious Janak intuned himself with the Divine Name.

God Conscious Vashist himself meditated on the Divine Name and showed others the path of realization.

No one can intune oneself with the Divine Name without His blessings.

The devoted searcher after truth became God conscious only through his blessings.

In spiritualism, India has attained a very high status and this country is known as the land of great saints and sages (Gurus and Rishi Munis). Besides Lord Rama, Krishna, Vashist, Prahlad and Budha, many great saints like Bhagat Kabir, Namdev, Ravidas and Baba Farid, have blessed this land in the recent past. The ten Gurus (from Guru Nanak Dev Ji to Guru Gobind Singh Ji) have created a spiritual revolution through which even the down-trodden have been inspired to attain the Divine Realization. Very recently, the Almighty sent a great saint, Raj Jogi Sant Attar Singh Ji, who performed intense meditation on the Divine Name and spread the message of Guru Nanak for establishing permanent peace in the world.

*Saadh Ki Mehma Bed Na Janeh.
Jeta Suneh Teta Bakhiane.
Saadh Ki Upma Teh Gunh Te Door.
Saadh Ki Upma Rahi Bharpoor.
Saadh Ki Sobha Ka Nahi Ant.
Saadh Ki Sobha Sada Beant.
Saadh Ki Sobha Ooch Te Oochi.
Saadh Ki Sobha Mooch Te Moochi.
Saadh Ki Sobha Saadh Ban Aae.
Nanak Saadh Prabh Bhed Na Bhai*

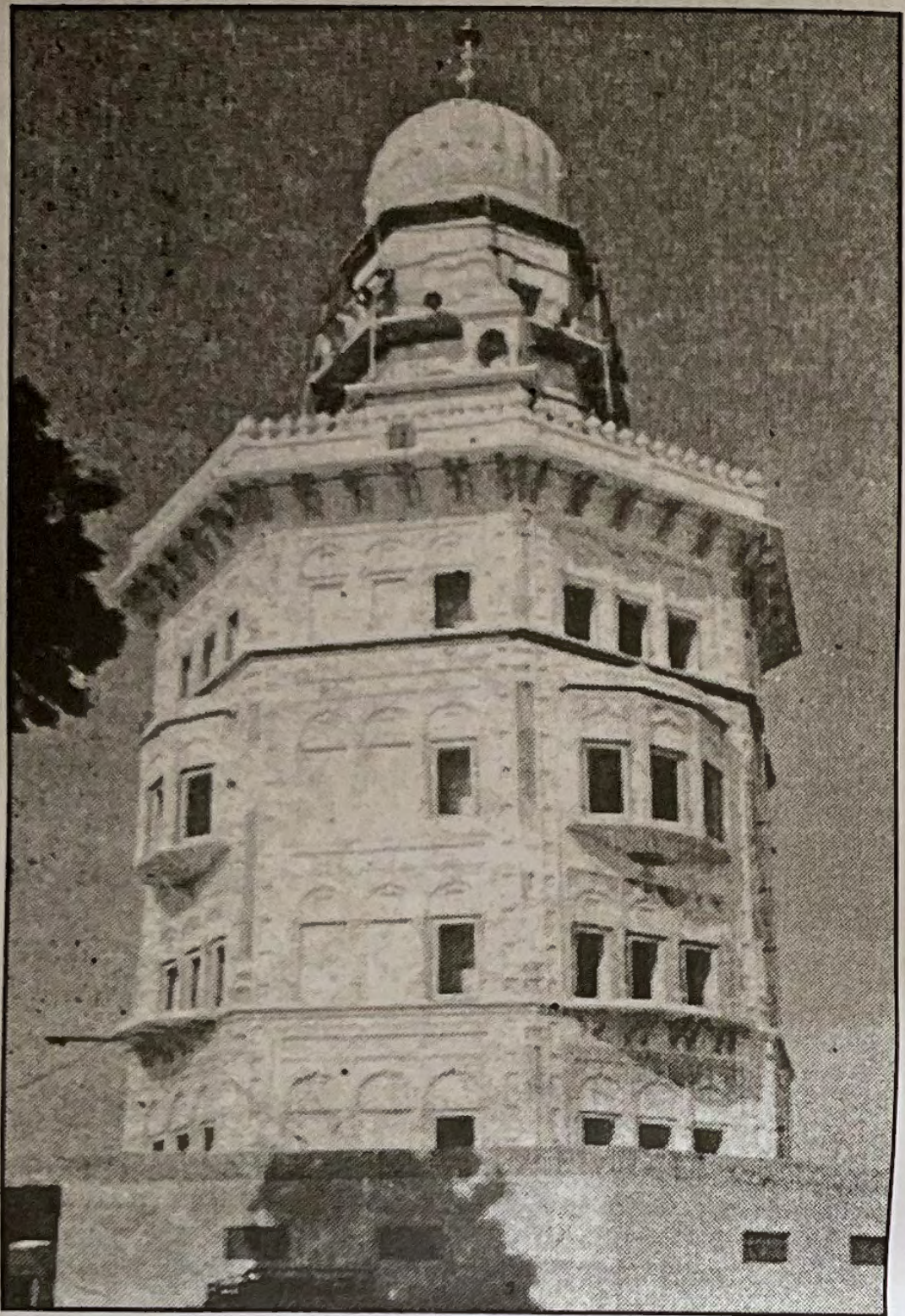
(Sukhmani Sahib ji, Page 272)

ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਨਹਿ ॥
ਜੇਤਾ ਸੁਨਹਿ ਤੇਤਾ ਬਖਿਆਨਹਿ ॥
ਸਾਧ ਕੀ ਉਪਮਾ ਤਿਹੁ ਗੁਣ ਤੇ ਦੂਰਿ ॥
ਸਾਧ ਕੀ ਉਪਮਾ ਰਹੀ ਭਰਪੂਰਿ ॥
ਸਾਧ ਕੀ ਸੋਭਾ ਕਾ ਨਾਹੀ ਅੰਤ ॥
ਸਾਧ ਕੀ ਸੋਭਾ ਸਦਾ ਬੇਅੰਤ ॥
ਸਾਧ ਕੀ ਸੋਭਾ ਊਚ ਤੇ ਊਚੀ ॥
ਸਾਧ ਕੀ ਸੋਭਾ ਮੂਚ ਤੇ ਮੂਚੀ ॥
ਸਾਧ ਕੀ ਸੋਭਾ ਸਾਧ ਬਨਿ ਆਈ ॥
ਨਾਨਕ ਸਾਧ ਪ੍ਰਭ ਭੇਦੁ ਨ ਭਾਈ ॥੮॥ (੭)

(ਸੁਖਮਨੀ ਸਾਹਿਬ ਜੀ, ਪੰਨਾ ੨੭੨)

It is as difficult and beyond imagination to express, narrate and write the spiritual spheres and virtues of great saints, as to capture the ocean in a bowl. The latter might be done through the advanced scientific technology some day, but the spiritual sphere of the great saints can never be brought under any limit or imagination. However, a humble attempt has been made to write in brief the life history of Sant Attar Singh Ji Maharaj.

Sewadars
The Kalgidhar Trust



*Gurdwara Janam Asthan, Chima (District Sangrur)
Birth place of Sant Attar Singh Ji Maharaj*

Raj Jogi

Sant Attar Singh Ji Maharaj

(MASTUANA WALE)

Janam Marnh Duhoo Meh Nahi Jan Parupkari Aaae

(Soohi Mahala 5–Page 748)

“ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥”

(ਸੂਹੀ ਮਹਲਾ 5– ਪੰਨਾ 749)

*“Free from the bondage of birth and death,
The men of God appear only to benefit mankind.”*

Birth and Childhood

In village, Chima of the erstwhile Jind State (now in Sangrur district in the Punjab, India), there lived a simple and innocent farmer, named Baba Karam Singh, who married a pious lady, Bholi Ji. He earned his livelihood by tilling the land and rendered service to the visiting saints and sages. This holy couple used to pray the Almighty for the blessing of a son. One day, when Baba Karam Singh was going to till his land at 4 a m as usual, he met an unknown saint near his field, who told him that their prayers for a son had been accepted and a Divine Soul would appear in their house. He gave him a small phial of nectar with the advice to return the same after it is touched by the holy soul. In due course of time, Mata Bholi Ji gave birth to a son on 28 March 1866 AD (Chet Shudi Samat Bikarmi 1923) and Baba Karam Singh recollected the promise and returned the holy nectar to the saint, who disappeared from the place. The boy was named Attar Singh (Sant Ji).

From his very childhood he showed signs of his future greatness and love for quiet meditation. He used to sit in a secluded corner of the house and meditated on the Divine Name. Even at the age of five, he remained engrossed in meditation undisturbed for long periods. But his mother always managed to pick him up after a great search. At the age of seven, he was asked to attend the village school but he

respectfully replied that he would receive that education which leads to the realization of truth.

After some time, his father made the boy saint graze the cattle. When he took his buffaloes and cows out of the village, he never struck them with a stick. In the fields, he would meditate on God's Name, and make the boys to do the same. Once he was sleeping under a tree, a Sadhu came and saw "Padam Rekha" (the super line on the feet of great saints and emperors) in his feet. He bowed down his head in deep devotion to the boy saint and said, "This boy shall become a very magnetic personality. Rajas and Maharajas shall pay homage to him". The Sadhu spoke out these words and went his way.

Degh Tegh Jag Me DOU Chale

From his very boyhood, Sant Ji was very fond of feeding the poor and sharing everything with his companions (Degh tegh jag me dou chale). A very interesting story of his early life is an apt illustration of this. The date of the marriage of his elder sister Bibi Rattan Kaur had been fixed. Mother Bholi had stored some Gur (refined sugar) for this purpose in an earthen storage (Bharoli). One day, when mother Bholi lifted the lid of the storage she was astonished to find that a part of the Gur had disappeared. After a minute's reflection, it flashed upon her mind that it was Attar Singh who had distributed the gur among his companions. Next morning mother Bholi kept a secret watch and saw Attar Singh taking a big lump of gur wrapping it in his chunnee. After this the boy saint came out of the house and the mother quickly followed him. When he reached the village square, the mother softly put her hand on his shoulder and said, "Dear Attar Singh, what is this wrapped up thing in the chunnee". Sant Ji silently stopped there, and the mother took out the gur out of the scarf and returned home. The shade of afternoon appeared on the ground, but the boy saint did not come home to take his meals. After waiting in vain for a long time, mother Bholi came out to search for him. When she reached the chowk, she found Sant Ji standing at the same spot. Mata Bholi's heart realized what was in the mind of her boy saint. She immediately returned home brought the lump of gur and giving to her boy said, "Darling go and distribute it among your companions, but never take gur

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anymore". Attar Singh replied, "Mother, I will not do so again". Then he went to the fields, distributed the gur among his companions, came home and took his meals.

He obeyed his parents and attended to household duties and work in the fields. But he was so fond of quiet meditation that for hours together he would merge himself in the One-in-All and the All-in-One. Father Karam Singh did not like the way of life of the boy saint and many a times reprimanded him.

Joining the Army

One day Baba Attar Singh addressed his mother with great love and humility, saying "Dear mother, the Lord has ordained me for a very high rank of life, please allow me to join the army" and obtained his mother's consent. In 1885 AD he joined the army to fulfill his mission. Sant Ji did not accept the marriage proposal and conveyed to his parents that he was not ordained by God for marriage. He took "Amrit" (Baptism) from the five beloved ones (Panj Piaras), headed by Sant Baba Jodh Singh, a priest of army Sikh Temple, whom he served devotedly during his stay in the army. During this period, he devoted his time in studying the sacred books and meditating on the Divine Name. He was very active and up to date in his military duties and attained the first place in marksmanship.

At Hazoor Sahib

The saint soldier Attar Singh received the news of death of his father which moved him to immerse in the Divine Reality at the earliest. He got reservation from the Army and to fulfil his heart's desire, he made his way on foot from Dera Ghazi Khan (now in Pakistan) straight for Hazoor Sahib Nanded (Maharashtra), the sacred shrine of Guru Gobind Singh Ji Maharaj, where he had taken himself away from the physical gaze of this world. While marching to Hazur Sahib, he uttered "wahe" on leaving the left and 'Guru' with the right foot. In devotional mood and immersed in the Divine Name, he went on marching for a hundred miles at a stretch.

At Hazur Sahib, Sant Ji meditated day and night for two years on the bank of river Godavari and other places. He was so much engrossed in the meditation on the Divine Name that he spent weeks together without food. He never longed nor went anywhere for food

but used to take it when somebody offered there. Otherwise he drank pure crystal water of the river Godavari.

At Nagina Ghat, Sant Ji used to sit in a small stones cell and remained immersed in deep meditation on the Gurmantra Waheguru.

Sant Ji completed recitation of Japji Sahib one hundred thousand times at Nagina Ghat and twenty five thousand times at Shikar Ghat and recited the Gurbani with full devotion and zeal :

Gur Mantra	: Waheguru
ਗੁਰ ਮੰਤ੍ਰ	: ਵਾਹਿਗੁਰੂ
Mool Mantra	: Ik Onkar Sat Nam Karta Purkh Nirbho Nirvair Akal Moorat Ajooni Saibang Gurprasad
ਮੂਲ ਮੰਤਰ	: (ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥)
Sach Mantra	: Jap, Ad sach. Jugad Sach. Hai Bhee Sach. Nanak Hosi Bhi Sach.
ਸੱਚ ਮੰਤਰ	: ਜਪੁ॥ ਆਦਿ ਸਚੁ ਗੁਜਾਦਿ ਸਚੁ ॥ ਹੋ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ ੧॥
Chachri Shand	: Gobindae, Mukandae, Udarae, Aparae,
Tav Prasad	: Hari-ung, Kari-ung, Nirnamae, Aakamae.
ਚਾਚਰੀ ਛੰਦ ॥	ਗੁਬਿੰਦੇ॥ ਮੁਕੰਦੇ ॥ ਉਦਾਰੇ ॥ ਅਪਾਰੇ ॥ (੯੪)
ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥	ਹਰੀਅੰ ॥ ਕਰੀਅੰ ॥ ਨਿਨਾਮੇ ॥ ਅਕਾਮੇ ॥ (੯੪)
and Gur Shabad	: Thir Ghar Baiso har Jan Piarae.
Gauri Mahala 5	Satgur Tomrae Kaaj Sawarea. (Rahao)
.....	
	Saran Parae Prabh Antar Jami.
	Nanak Oat Pakri Prabh Swami.
ਅਤੇ ਗੁਰ ਸ਼ਬਦ	: ਬਿਰੁ ਘਰਿ ਬੈਸਹੁ ਹਰਿਜਨ ਪਿਆਰੇ॥
ਗਉੜੀ ਮਹਲਾ ੫॥	ਸਤਿਗੁਰਿ ਤੁਮਰੇ ਕਾਜ ਸਵਾਰੇ॥੧॥ ਰਹਾਉ॥
.....	
	ਸਰਣਿ ਪਰੇ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥
	ਨਾਨਕ ਓਟ ਪਕਰੀ ਪ੍ਰਭ ਸੁਆਮੀ

At the time of pilgrimage to Hazoor Sahib, a sikh devotee gave some money wrapped in a cloth to Sant Ji. Sant Ji buried this money in a pit near a bush. This money created a hindrance in the complete concentration of Sant Ji's mind on the Divine Name during tranced meditation, because the Hermits completely submit themselves to the Almighty Lord instead of leaning towards worldly wealth. Therefore, he dug out this money and threw it in the Godavari River. Besides Nagina Ghat, Sant Ji meditated at Banda Ghat, Gotam Ghat, Shikar Ghat and paid homage to all holy places.

Once in an intense mood of worldly detachment and with full Divine love, Sant Attar Singh Ji Maharaj threw himself into a deep river water to offer his body as a food to crocodiles and fish. But the Divine power picked up his body and put out on the bank of the river Godavari with Divine sermons sounding his ears that Thou art destined to service for the spiritual uplift of mankind.

One day, Sant Ji went five miles away along the river Godavari and meditated in deep water for seven days continuously without food. On the sixth night, Bhai Nanoo Singh, Head Priest of Hazoor Sahib, had a dream in which Guru Gobind Singh Ji asked him to take food for his beloved Saint. Bhai Nanoo Singh took food next morning and went up to 4 miles but returned disappointed. Again during night, he received instructions in the dream that he should still go ahead with food. The next morning, he went there and offered food but Sant Ji refused to partake of it. On the narration of the Divine instructions by Bhai Nanoo Singh, Sant Ji ate the food, on the condition that as long as he stayed there, the former would not relate the story to any one.

At Haridwar Rishi Kesh

From Hazoor Sahib (in Maharashtra) he walked to Haridwar and Rishi Kesh (in Uttar Pradesh) through the thick forests where the lions were attracted towards his spirituality and crossed his way by waving tails just like cats. In the thick forests of Rishi Kesh, he sat in a tranced meditation (Samadhi) near a fountain where all feroceous wild animals, like lions and tigers, used to come for water during night. These animals smelled the body of the saint like pets but none attacked him. He remained immersed in a deep meditation for a year at Rishi Kesh. At this time, Sant Ji had only one underwear

(Kachhehra) and small woollen turban. He (Sant Ji) never allowed a single moment to go waste without the Divine Name. Early in the morning at 2'O clock he used to take dip in the Ganga (river) and returned to his place immediately and remained engrossed in the Divine Name up to noon. The wet underwear (Kachhehra) dried up itself with the body heat. At the time of distribution of food Sant Ji extended his hand quietly before the distributor and did not utter any word. Sant Ji ate some loaves (chapati) if some body gave to him otherwise he used to take water of the Ganga perceiving the Will of God and again sat in meditation. This way, nights also passed in meditation on the Divine Name and whenever he felt asleep, he would take rest while in Samadhi.

At Rishi Kesh, he expressed his desire to Sant Ram Singh Ji of Thamali for constant meditation at calm, quiet and secluded place. Sant Ram Singh had some hermitages in Sialkot and Rawalpindi region (now in Pakistan) and persuaded him to select any of these sites for his holy pursuit. Both the Saints walked to Sialkot through Sirmur State (in Himachal Pradesh). After touching the dust of holy shrines of the Tenth Guru (Paonta Sahib and Anandpur Sahib) and meditating at a holy place, Baru, they followed the route of Rishi Kesh, Dehradun, Paonta Sahib, Baru, Kumharhatti, Anandpur Sahib, Una, Gurdaspur and Sialkot.

From Sialkot, he reached Amritsar and meditated constantly for three days on the third floor of 'Baba Atal'. On the fourth day, the moment a thought for food came to his mind, a person offered this to him. On this, Sant Ji bowed his head to Guru Ji with reverence, who fulfils the needs of all. From there, he reached his village, Chima and sat in the fields outside the village where his mother met him. She affectionately conveyed her consent for his Divine pursuit and asked him to carry on the meditation at that place so that she could see him daily. Sant Ji agreed but got a promise that she would not ask him for marriage. He started meditation and reciting Japji Sahib daily to his mother at that site where now stands a grand Gurdwara, Nanaksar Chima. The mother could recite Japji Sahib by heart. One day, his mother longingly put forth the proposal for his marriage. Sant ji brushed aside this proposal with a hearty laughter and expressed that he was leaving this place as she had not kept her promise.

Discharge from the Army

Sant ji left Chima after three months. During this period Army administration was in search of Sant ji as he was not yet fully discharged from the service. Sant ji desired to complete the formalities of getting himself discharged from the Army. But some Army personnel suggested to Sant ji to carry on his meditation mission as with the passage of time, due to his long absence from duty, his name would automatically be struck off from service register. Sant ji, however, insisted upon completing the formalities of the Army and submitted to the Colonel of his Regiment at Abbotabad (now in Pakistan). The Colonel tried to persuade him to remain in the Army by giving assurances that he would be promoted to the higher ranks. Sant ji told him that he had joined the service of the Divine Lord and was no more willing to serve any master other than Him. The Colonel put him in Army jail and used to check him throughout the night but always found Sant ji in a tranced meditation (Samadhi), which continued for three days without taking even a drop of water. The Colonel was very much moved by this and discharged him from the Army with honour. The Colonel also gave away the first prize of Rifle Shooting Competition which Sant ji had won. Sant ji distributed this prize money of one hundred rupees among the poor. All the soldiers took him in a procession and boarded him in a tonga for the village, Shahan ki Dheri, on way to Gurdwara Panja Sahib (now in Pakistan).

Holy Vision of Ten Gurus

While travelling in tonga, Sant ji was in a deep mood of thankfulness to Guru Nank Dev ji with tears rolling on his Divine radiating cheeks. At this moment he had the holy vision of all the Ten Gurus around him and blessed him for carrying out the gigantic holy task assigned to him. At Shahan ki Dheri, Bhai Gurmukh Singh, persuaded Sant ji to stay with him. Here Sant ji recited Guru Granth Sahib continuously for nine months. After this Sant ji reached Panja Sahib and had a dip in the holy tank. After paying homage to Panja Sahib, Sant Ji stayed at the bank of Kishan Ganga River near the town of Domel for seven months, and day and night immersed himself in meditation on God's Name (Waheguru). From here he decided to meet Sant Bhai Ram Singh at Thamali, who was anxiously awaiting

for his arrival as earlier promised. On way to Thamali, Sant Ji resolved to meditate on a quiet hillock near Koh-mari with a fountain at its top. He brought an earthen pot, salt and match box with him, with the idea that whenever he felt hungry, he would boil some mountain vegetation, and partake of it. For three days, he lost all sense of himself, and remained at one with the One-in-all and the All-in-One. On the fourth day, an old lady, who came to fetch water from the water spring and saw Sant Ji sitting there in meditation for three days, served him with two thick maize loaves, with sag (a vegetable) on them. When the good lady left the place, Sant Ji thought that wherever one goes God sends food for him, and also meeting of the various individuals are arranged as per the God's Will.

Un-interrupted Deep Meditation at Kanoha

Sant Ji reached Rawalpindi (now in Pakistan) and meditated in Tapo Van for some time and after this met Sant Ram Singh Ji in 1894 A D (1950 Bikrami) at Thamali for completing his mission of meditation continuously at a secluded place. On the recommendation of Sant Ram Singh Ji, a thick forested place (Kanohe-Di-Jhangi) was selected which belonged to Bhai Wazir Singh. On the request of Mai Bhag Bhari, wife of Bhai Wazir Singh, through Sant Ram Singh Ji, Sant Ji did holy recitation of Guru Granth Sahib uninterruptedly (Akhand Path) in almost a single sitting. During all these years of spiritual pursuit, Sant Ji used to speak the least. After the 'Akhand Path' Sant ji resorted three times to prolonged meditation and immersion in the Divine reality, i.e. the One-in-All and the All-in-One; first for 40 days without taking any food, then for 6 months and later on for one year, which was initiated on 13 April (First of Baisakhi – the red letter day in the Sikh History, when Guru Gobind Singh Ji gave birth to Khalsa). Bhai Wazir Singh and Mai Bhag Bhari devotedly served him during this period.

Some Events at Kanoha

In this 'Jhangi' many snakes used to visit Sant Ji and had his holy 'Darshan' frequently. A cobra snake used to act as a guard and due to his fear nobody disturbed the uninterrupted meditation of Sant Ji in this thick forested place.

Once Sant Ji said to Mata Bhag Bhari, "I will sit under the shade of Polehian (shady tree) and she may bring the meals there." Some

Deep Meditation



*Sant Attar Singh Ji Maharaj
in deep meditation at Kanoha (Now in Pakistan)*

feeling of cleverness aroused in mother's mind and she said to Sant Ji, "Please do not worry, I shall reach you there myself". Next day, Mata tried her level best to locate Sant Ji but could not find anywhere. Later, she very humbly performed ardas (prayer) and said respectfully, "O Lord ! We small persons cannot match with sages like you, kindly appear and bestow 'darshan'". On the completion of the 'ardas', Sant Ji came in sight at that place immediately. Sant Ji laughed and remarked that he was sitting only here. Mata (mother) submitted that we worldly persons cannot search for such priceless souls like Sant Ji through our worldly endeavours.

On an occasion when Sant Ji came to take his meals at Bhag Bhari's, house her son Beant Singh was ill. The Mai (mother) was sitting in front of the fireplace with the child in her lap. Just as Sant Ji put his holy feet inside the room, the young child expired. Mai Bhag Bhari covered it with her sheet and did not show the slightest sign of his death. Makhni, the sister of Bhai Wazir Singh was cooking the loaves. She spread the dari for Sant Ji and Bhai Wazir Singh, and asked Mai to serve the food. The Mai replied, "You do it, the child is very ill." After taking his food Sant Ji asked Mai Ji, "How is the child". The Mai replied "Maharaj Jee, You know everything." On seeing this Sant Ji spoke out, "This is really true Seva." Sant Ji advised Mai Bhag Bhari not to be happy or sad on the worldly affairs. There was no son in your fortune! Only on account of your selfless service to the Sadh Sangat, some sacred soul took birth and also left this world as per the sweetwill of the God.

Just in front of Bhai Wazir Singh's house, there was a *Kacha* well. Many a time Sant Ji told them to make it *Pucca*. Mai Bhag Bhari and her husband replied, "Sir, the water of this well is bitter." One day Sant Ji took some water in his hand and dropped it in to the well, saying, now have the well made *Pucca*, its water is sweet. The fortunate couple obeyed and at once brought some labourers and had the well properly dug up. After four or five days, pure fresh sweet water gushed up in plenty. Then masons were employed and the well was made pucca.

Later on, Mai Bhag Bhari and Bhai Nand Singh came to Amritsar for the holy sight "Darshan" of Sant Ji and they told that Hari Singh (their son) had expired. Sant Ji remarked, "You might

have committed something wrong. You were cautioned that you should always consider Bhai Hari Singh in the same way as myself.” Bhai Hari Singh was a pious soul and he did not like to under go any bondage. So, he came with his sweet will and left with his own pleasure as ordained. Mai Ji admitted her mistake and told Sant Ji that they wanted to marry him. Thereafter, they submitted to the Will of the God.

Meeting Baba Khem Singh Ji Bedi

One day, Sir Baba Khem Singh Ji Bedi visited ‘Jhangi’ but Sant Ji was asleep. He saw a ‘Padam Rekha’ (Super Line) on the soles of feet of Sant Ji and explained that one day this young saint would be either a great king or a propher (Avtar). Many people occasionally had vision of Divine soliders providing guard to Sant Ji. On enquiry, Sant Ji remarked that these ddddthings should not be divulged to any one and nobody should interfere in Divine affairs.

Baba Khem Singh Ji Bedi was having great affection and regards for Sant Ji and had once sent very valuable woollen shawls and other material for Sant Ji on the occasion of marriage of his daughter. Sant Ji returned these articles with the remakrs that he was ascetic (Faqir or hermit) and not in need of these valuables. Baba Ji remarked with affection that though the young saint had refused to accept these valuables now, one day “Rajas” and “Maharajas” would make offerings of such valuables to him and touch his holy feet.

Holy Gathering of Sangat

The fame of his first two *Tapasiahs* (Meditations) had already spread among the people, but this third long *tap* for one year went into all the corners of the Ilaqa. People began to flock from all places, and the Phulahi grove at Kanoha became a centre of Hari Kirtan at all hours of the day. Besides this there were frequent *Jags* (free feasting for the rich and the poor) given by many a devotee, who came from distant parts of the country.) When one departed, another came and took his place.

In a very short time the fame of Sant Ji spread all over Rawalpindi district, and the number of the persons coming for his *drashan* went on increasing daily.

Soon regular morning and evening *Dewans* (congregational meetings) were established at the place. All the village people flocked there and sang sacred Hymns with Sant Ji as their guide. For a short period it went on without any musical instruments, but within a few days regular musicians were attracted to the place, and a permanent Hari Kirtan Jatha was formed.

In a year, there was no rain in this region and all the villagers requested Sant Ji to handle a plough in the field with a prayer for rain. Sant Ji stated, it is a natural phenomenon and we should abide by that. But on the persistent request of the Sangat (the holy congregation). Sant ji did so and "Lo, the clouds gather and there is a heavy downpour".

Sant Ji meditated on the Divine Name uninterruptedly for many days on the sand of 'Luni' of Kanshi river bed during the month of June and drenched the sand with his sweat as if the soil was made sacred with the tiny drops of the Divine Name.

Once Sant Ji was singing holy hymn (Kirtan) on the bank of Lal River near Rawalpindi, four snakes came in front of him, listened "Gurbani" and silently disappeared after two hours when the Kirtan was over. Once Sant Ji was walking, a cobra snake appeared and took five rounds of his holy body and disappeared after getting spiritual bliss. Thakur Nihal Singh Ji of Haripur on his last breath desired to meet Sant Ji, who appeared there and had dis-courses of spiritualism with him.

Darshan to Muslim Saints

Sant Ji met a congregation of 50 muslim saints (Faqirs), who were smoking pipes but left the same spontaneously exclaiming that the Divine Light in the form of human being had come there to bless them. Sant Ji started spiritual discourse and recited holy hymns (Shabad) of Guru Nanak Dev Ji in Persian which brought all the muslim hermits in spiritual bliss. The Divine wave of the All-in-One and the One-in-All ran through all their hearts.

Once Sant Ji was so much intuned with the All-pervading that the whole of the thick forest started vibrating with the Divine Name (Waheguru). Perceiving this, a muslim saint of this forest searched Sant Ji and offered roasted gram. Sant Ji also met Baba Kahan Singh

in Peshawar and blessed him with spiritual discourse. Many a times when Sant Ji was hearing holy hymns (Kirtan) the poisonous scorpions used to crawl on the body of Sant Ji but he did not allow anybody to remove them.

Faqiri is far off

At the time of touring the Sindh area, Sant Ji and his party did not take meals for two days while travelling in the train. At the night halt at a Gurdwara, Sant Ji took very light food, but the devotees ate to their capacity and remained asleep till 5'O clock in the morning. Sant Ji according to his schedule got up at 1 a m, took bath and engaged in daily prayer and meditation. At 5'O clock Sant Ji awoke all other devotees and remarked that "The asceticism (Faqiri) is very far off. We cannot become real hermit till we do not detach ourselves from our bodily desires through meditation on the Divine Name and recitation of holy hymns. With minor problems, we start feeling hunted and under the influence of bodily requirements we forget the Satguru's directions. The usefulness of wearing hermetic dress is that one should keep in his mind the honour or modesty of the sacred dress and always remember the Satguru's Advice."

Meeting Sant Sham Singh Ji

Sant Baba Attar Singh Ji and Sant Baba Sham Singh Ji, both Brahmagyanies (God Conscious persons), met each other at Panja Sahib and later on at Amritsar and had spiritual discourses. Baba Sham Singh Ji made an offering of five paise and a coconut to Sant Attar Singh Ji with the request to shower the Divine Name throughout the world for the Eternal peace. Sant Ji used to prostrate in front of Guru Granth Sahib in the Golden Temple, Amritsar for hours together and on an enquiry he revealed that he was passing on to Satguru the offerings of the people, who used to bow and touch his feet consciously or unconsciously.

Gold is Nothing but Yellows Dust

One Bhai Gian Singh took Sant Ji to a place near Hyderabad. He served food to Sant Ji and his Jatha with great love and affection. Then he presented a tray full of gold coins of pounds covered with cardomoms. Sant Ji took the tray and said, "Bhai! The cardomoms are very heavy". Sardar Gian Singh Ji respectfully commented that

it was his humble presentation. When Sant Ji started distributing cardamoms, a gold coin of pound came into his hand. Sant Ji said, "That is why the tray was heavy". Then he said, "Bhai ! This is yellow dust. People get entangled in the lust for money and become its slaves. This is of no use. The devotees in a natural way provide us meals and clothes and by tickets for us for our travel. Why should we store this wealth with us?" Listening to there invaluable words of advice Sant Ji all the devotees recited a stanza from Sukhmani Sahib :

*"Taisa manu Taisa Abhimanu
Taisa Ranku Taisa Rajanu
Jo vartai sai Jugat
Nanak UhParkhu Kahiye Jeevan Mukti"*

ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ॥

ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥

ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥

ਤੈਸਾ ਰੰਗੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥ (੨੭੪)

It is worth mentioning here that Sant Attar Singh Ji before starting sewa of Gurdwara Mastuana Sahib, totally renounced collection of material wealth. But when the *Kar Sewa* of Mastuana Sahib and Damdama Sahib was taken up, then the donations offered by devotees were used for the development of the Gurdwara and other institutions for the welfare of the mankind.

Testing a Saint is a Sin

Many people used to come to Sant Ji with an idea of testing him but he used to reveal whatever they had in their mind. They, being engulfed in the Divine fear, begged pardon and Sant Ji showered peace on them after conveying that the trial of any Saint is a sin. Bhai Ghaniah along with his two accomplices watched secretly to observe that Sant Ji remained to samadhi for the whole night. In the morning they begged pardon of Sant Ji for the commitment of the mistake that they should not have put Sant Ji to test. Sant Ji pardoned them and advised not to put such holy person to test any time. These three persons realized this and later took holy nectar of Guru (Amrit). A robber of village Kallar namely Ganesha Ram was greatly influenced by the meditation of Sant Ji. He gave up robberies

and violence and started service to the humanity. Once, two young ladies were sent to Sant Ji's sleeping place for trial, but they started weeping due to the Divine fear. Sant ji pardoned them.

Honest Earning Effects Spiritual Advance

At many places, Sant Ji preached devotees that the meals partaken from the food articles earned with honesty and hard work had a great effect on the concentration of mind during meditation. At one time at village Dhamial, he held consultations with his party and decided to work as labourers and earn their daily meals by the sweat of their brow; saying, "We are a burden on the society, we should earn our own livelihood. The food so earned helps in fixing one's mind on the Divine Name." Two of his devotees Bhai Kalyan Singh and another one went to the village in the garb of labourers and found work with a Sikh, building a new house. They worked with such zest and whole heartedness that the owner of the house felt, that they were not ordinary workmen. During the rest time at noon he took both of them one side and asked them, "Who are you?" Both of them replied, "We are workmen and have come for work." Then the owner of the house said, you have finished the whole day's work in half the time, take your full wages (8 annas) and go home. But Bhai Kalyan Singh refused to do so saying, "It is not right for us to take the full wages for the day when we have only worked for half the time." In the evening when the wages were distributed to all, they also got 8 annas each. With this they bought provisions and came to the cave, cooked food and brought it to Sant Ji Maharaj. After Sant Ji had taken his meals, he spoke out, "Today the food is very delicious, there is special sweetness in this." Naturally the food earned by honest labour has a special sweetness and uplifting influence on the mind. Tomorrow I will also accompany you. Next day dressed as a labourer he went to the house. The last day's experience had already raised a doubt in the mind of the master of the house that these persons were not ordinary workmen. This morning when he saw the Divine radiant shining forehead and intoxicated eyes of Sant Ji Maharaj, he said, you are not labourers; have mercy upon me. Grant me sight of your holy countenance, I am ready to serve you in any way. While the master of the house was so addressing Sant Ji, some more Sikhs of the village came to the

spot. All of them with folded hands said, "Our hearts tell us that you are a God Conscious Sadhu. Have mercy on our village and give us an opportunity to serve you. This is the only way by which we can get a chance of uplifting ourselves". Sant Ji granted their request, saying, "Very well ! send us food from the house of those persons who earn their livelihood by the sweat of their brow". The village people made this arrangement and Sant Ji stayed at Dhamial for two months. Daily there were Hari Kirtan Diwans both in the morning and evening, and many a person began meditating on the Guru Mantra "Wahe-Guru".

Akal Purakh Darshan

During a Dewan (congregation) at Dehra Khalsa a boy named Hukam Singh had a thinking in his mind that if Sant Ji was a perfect or accomplished sage he would manage in getting the 'darshan' of the Divine God. Sant Ji at once understood the telepathy conviction through and started singing the holy hymns, "*Kahe ray ban khojan Jaayee, Sarb niwasi sada alepa tohi sang smaaee*" (684). What is the need of searching the God in the forest ? He (God) is omni present and also remains aloof from the worldly material. He (God) also remains with everyone. Sant Ji sang the holy hymns in a particular mood. The boy felt the presence of God in his mind and he was greatly satisfied. While returning, doubt again aroused in his mind that all hermits sing hymns like this, but Sant Ji did not tell the portrait of the Divine Lord. Sant Ji again visualized his doubt and called him near. Then Sant Ji first pointed out his finger straight towards the sky and then downward and remarked, "The Divine Lord can take the person upward in this manner and similarly if a person who goes up and his mind gets involved in doubts, he could be brought down by Him, (the Divine God) in no time." Those who want holy sight 'Darshan', they should get up early in the morning, take bath, recite hymns (Gurbani) and render rewardless service to sangat and continuously meditate on the Divine Name (Behndian Uthdian Harnam Dhiyawe, 305) to recite the Divine Name all the time. "If they do so, only then they can feel the Divine Light and enjoy the holy sight of the Beloved Lord in all situations (Sorrows and Pleasures). The boy got satisfaction and having reached his village, he engulfed himself in the Divine Name and the service of the Saadh Sangat (sages and holy congregation).

Mother Bholi Ji

When Mata Bholi Ji, the mother of Sant Ji met him at Dera Khalsa, then Sant Ji bowed his head and humourously asked, “ ‘O’ mother, am I engaged in some bad work ?” Mata Ji innocently replied, “No, my dear son”. Thereafter obeying Sant Ji, Mata Ji stayed in the Saadh Sangat and engrossed herself in meditation on the Divine Name. As per the advice of Sant Ji, she tolerated all sufferings on her body considering these as the sweet Will of God. In the last days of the life of Mata Ji, she developed an abscess near the knee joint which did not allow her even to get up from the bed. The agony was so severe that a worldly person could not have been able to bear it. One day, Sant Ji came to her room and got her room vacated from all the devotees attending on her. Sitting on her bed side, Sant Ji revealed her the complete spiritual method of obeying the God’s will and remaining in His Order.

“So Sikh Sakha Bandhap Hai Bhaai

Jo Guru Ke Bhane Wich Aawe.

Aapne Bhane Jo Chale Bhaai

Wichher Chotan Khawe” (601)

ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧਪੁ ਹੈ ਭਾਈ

ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ॥

ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ

ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ ॥ (੬੦੧)

He is the devotee or friend or relative, who follows the ordain of God. Those who act according to their own will, suffer and remain detached from the Divine God. Mata Bholi Ji fully understood this doctrine and took this to her heart and bore all bodily sufferings and agonies as a sweet will of the God and did not utter even a single word of ungratefulness. Perceiving the death very near, Sant Teja Singh asked mother whether he should send a request to Sant Attar Singh Ji for his arrival here. Mother replied that from where you would like to call Sant Ji (Sant Attar Singh Ji). He was with her all the time. Sant Ji was omni present. Sant Teja Singh told this thing to Sant Attar Singh Ji when mother had expired and further shared his views with Sant Ji that it seemed that mother had expired after attaining the union of her soul with the Divine Lord and got salvation. Sant Ji agreed and confirmed it. It was only the miracle

of abiding by the Will of God and obeying His Order. Sant Ji did not cure her mother's knee with his power but made respected mother to understand the Will and Order of God and blessed salvation :

"Nanak Sa Karmaat Sahib Tuthe Jo Miley "

ਨਾਨਕ ਸਾ ਕਰਮਾਤਿ ਸਾਹਿਬ ਤੁਠੈ ਜੋ ਮਿਲੈ ॥ (੪੭੫)

Miracles are only those which are bestowed by His (God) blessings.

Tribals Request Rain

Once Sant Ji was going in a tonga from Peshawar to Kohat (now in Pakistan). These areas, which were inhabited by muslim martial tribes (Pathans and Kabulis), were under extreme drought spell due to which even drinking water became scarce. On seeing the Divine radiation on the face of Sant ji, five muslim tribals caught hold of the horse of the tonga and prayed Sant ji, bowing their heads with reverence, to bestow rain to save their population. Sant Ji told that he is a human being like them and rain is controlled by the "Allah" (God). They insisted with the tears rolling and exclaimed "You are in tune with God and save the mankind and animal life of this area." On their appeal, Sant ji got down and told them "Let us pray together". Sant Ji recited the Divine Name and holy hymns of Guru Nanak and "Lo, the clouds gather and heavy rain is there". All the muslim tribals heaved a deep sigh of relief and spiritual bliss.

Showering Peace

Sant Ji was riding a horse while going to Tarn Taran in the company of Sikhs, who perceived that Sant Ji looked like Guru Gobind Singh Ji – The moment this thought wave flashed the minds of these persons, Sant ji at once got down from the horse and started walking with them and did not ride the horse in spite of their insistance. A Sikh devotee, who used to sleep in the room of Sant Ji, asked him, "what makes you to wake up spontaneously at mid-night and bring you in utmost prayer and merciful mood". Sant Ji, avoided and brushed aside this but on his insistence, he stated that he visualized the whole world engulfed in a flame and being roasted like grains in the fire of lust, wrath, greed, etc. At that moment, he started praying and begged mercy from the Divine Lord showering peace on the world.

*Jagat Jalandah Rakh Le Apni Kirpa Dhar
Jit Dware Obhre Tete Leo Obar
Satgur Sukh Vekhalia Sacha Shabad Bichar
Nanak Awar Na Sujhee Har Bin Bakhsanbar (853)*

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥
ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥
ਸਤਿਗੁਰਿ ਸੁਖੁ ਵੇਖਾਲਿਆ ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ ॥
ਨਾਨਕ ਅਵਰੁ ਨ ਸੁਝਈ ਹਰਿ ਬਿਨੁ ਬਖਸਣਹਾਰੁ ॥੧॥ (੮੫੩)

After this revelation, Sant Ji removed this fellow from his room as he interfered in the Divine affairs.

Sant Ji advised the devotees that this Shabad should always be recited while preparing food and there will never be any short age.

Release of Rehmat Khan

A muslim named Rehmat Khan was entrapped in a false murder case and was ordered to be put to gallows in the Central Jail, Lahore. He was praying to Nanak Peer for his innocence and protection. On perceiving his prayer, Sant Ji rushed to Central Jail, Lahore and met Rehmat Khan three hours before his hanging time. He bowed with tears before His Holiness and pleaded his innocence. Sant ji showered spiritual bliss on him and told that Guru Nanak Peer would get him released from the jail before hanging time. As soon as, Sant Ji left jail, a telegram was received from the Viceroy of India to whom Rehmat Khan had made a mercy appeal and he was released from the jail.

Recite Hymns for Langar

At times, when the number of persons gathered to take food in the 'Langar' (free common kitchen) was much more than expected, the house-holders used to fear the shortage of food. Sant Ji visualising their fear used to get all the food covered with sheets and asked them to recite the Divine Name and serve the food (Page 1426, Guru Granth Sahib)

*"Tichar Mool Na Thurindo Jichar Aap Kirpal,
Shabad Akhut Baba Nanaka Khabe Kharach Dhan Mal."*

ਤਿਚਰੁ ਮੂਲਿ ਨ ਬੁਝੀਓ ਜਿਚਰੁ ਆਪਿ ਕ੍ਰਿਪਾਲੁ ॥

ਸਬਦੁ ਅਖੁਟੁ ਬਾਬਾ ਨਾਨਕਾ ਖਾਹਿ ਖਰਚਿ ਧਨੁ ਮਾਲੁ ॥ (੧੪੨੬)

Lo, after serving the food to the gathering, it is still left in plenty.

Bringing to Light The Gur Sagar Mastuana

A secluded thick forest near Sangrur (Punjab, India) (in erst-while Jind State) was called Mastuana where either cattle used to graze or wandering hermits used to meditate. On his first visit to this place, Sant Attar Singh ji perceived that this land was blessed by Guru Nanak Dev Ji and other Gurus and many Saints in the past performed deep meditation. He developed this place into a spiritual and educational centre from 1901-1925 AD with voluntary service of devoted and dedicated persons like Sant Gulab Singh Ji, Sant Bishan Singh Ji, Sant Teja Singh Ji and many other blessed souls. In 1906, a school was opened in Mastuana and Sant Teja Singh Ji dedicated his life to Sant Attar Singh Ji for this.

When Sant Ji came to stay at Mastuana, the sangat donated money which was mostly spent for common kitchen by the Sewaks (devotees). Every day, Krah Parshad (a sweet sacrament) and other eatables were served in enough quantity in the Langar. With the attractive meals, more than 500 wandering hermits gathered there. When the construction of Gurdwara building was started, Sant Ji advised the Sewaks to spend the whole offerings for the purpose of building. Krah Parshad and other delicious eatables being prepared in the kitchen were stopped. Very simple meals were advised to be served. With this, only about 50 devotees stayed there and all others who were fond of delicious meals left the Gurdwara. Sant ji remarked that all the ingenuine persons had gone, but only a few true and faithful devotees are enough for service.

Spiritual Message of Brotherhood

Principal Niranjana Singh Mehta of Khalsa College, Amritsar met Sant Baba Sham Singh Ji and prayed for the Divine Name but Baba Ji directed him to go to Sant Baba Attar Singh Ji at Lahore in 1905 AD. He took "Amrit" from Sant Attar Singh Ji's Jatha at Taran Sahib and his name was converted to Teja Singh. He, later on, emerged as a great Saint with the blessing of Sant Attar Singh Ji. In 1906 AD he dedicated his life to Sant Attar Singh Ji at Mastuana.



*Sant Attar Singh Ji Maharaj
at the time of sewa of Mastuana Sahib*

for the establishment of an educational institution. Sant Attar Singh Ji sent Principal Teja Singh to Europe and America to spread the Divine message of Guru Nanak for sowing the seed of spiritual brotherhood and also to acquire western scientific education so that these could be usefully blended with spiritual education in an institute. On the eve of departure of Principal Teja Singh to abroad, Sant Attar Singh Ji showered the following holy words upon him :

1. Keep your entire original form of body and hair intact, do not enter into controversies, simply say with folded hands that we have not formed this, it is the gift of God.

2. Wherever you go, establish Sikh temples (Gurdwaras).

3. Convey the message to the people of western countries (Europe and America) that the development of occult powers (Ridhi and Sidhi) to work miracles are nothing. The Divine Realization is much beyond these.

4. One, who develops desire and craving under the influence of ego for delivering spiritual discourses and lectures, should desist from doing so and the other, who is free from these cravings, may do so.

Sant Teja Singh Ji carried out this mission throughout Europe, specially England, U S A, Canada, Japan and Malaya.

Bodily Guru Concept

Once a learned person requested Sant Attar Singh Ji to express his opinion about "Guru" (Dehdhari Guru). Sant Ji stated that body of a person was never a Guru and would never be so. Only the Divine Name (Shabad) is a Guru (Divine Light). In fact, Guru Nanak revealed this to the hermits and sages (Sidhs) on the peak of Himalayas (Kailash Parvat) that the Divine Name is the Guru and mind is the disciple of the same. Sant Ji remarked with all humility that the people regard him as Saint but it is difficult to be even a Sikh (Disciple of Guru Nanak).

The Delhi Royal Session

In 1911 AD, King George visited Delhi and all the Cheiftains, Rajas, Maharajs and renowned Sikhs were invited to attend the royal session (Darbar). The Maharajas of Sikh States requested Sant Ji to lead the procession of Sikhs in Delhi on this occasion which

started from Chandni Chowk for Red Fort with Guru Granth Sahib on elephant and then by Maharajas of Patiala, Jind, Faridkot and other states, Sikh Cheiftains and prominent Sikhs. On this occasion Bhai Teja Singh and other Sikhs requested Sant Ji to recite a psalm (Shabad). All along this journey from Sees Ganj to the Red Fort, Sant Ji remained immersed in a deep meditation with his eyes shut. When he opened his divinely illumined eyes, there arose from the very depth of his soul, the following soul stirring tune (Page 856 and 201, Guru Granth Sahib) :

"Kou Har Saman Nahi Raja

Eh Bhoopat Sabh Diwas Chaar Kae Jhoothae Karat Diwaja." (੮੫੬)

“ਕੋਊ ਹਰਿ ਸਮਾਨਿ ਨਹੀ ਰਾਜਾ ॥

ਏ ਭੂਪਤਿ ਸਭ ਦਿਵਸ ਚਾਰਿ ਕੇ ਝੂਠੇ ਕਰਤ ਦਿਵਾਜਾ ॥” (੮੫੬)

No King is as great as the God. These monarchs, lasting four days, make false ostentation.

Thir Ghar Baiso Har Jan Pyare Satgur Tumre Kaj Swaare (1) (Rahau)

Dushat Dut Parmeshar Maare Jan Ki Paij Rakhi Kartaare (1)

Baadshah Shah Sab Vas Kar Deene Amrit Nam Maha Ras Peene (2)

Nirbhau Hoai Bhajo Bhagwan Saadh Sangat Mil keene Dan (3)

Saran Pare Prabh Antarjami Nanak Ot Pakri Prabh Suami (4) (201)

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਬਿਰੁ ਘਰਿ ਬੈਸਹੁ ਹਰਿਜਨ ਪਿਆਰੇ॥ ਸਤਿਗੁਰਿ ਤੁਮਰੇ ਕਾਜ ਸਵਾਰੇ॥ ੧॥ਗਉ॥

ਦੁਸਟ ਦੂਤ ਪਰਮੇਸਰਿ ਮਾਰੇ ॥ ਜਨ ਕੀ ਪੈਜ ਰਖੀ ਕਰਤਾਰੇ ॥੧॥

ਬਾਦਿਸਾਹ ਸਾਹ ਸਭ ਵਸਿ ਕਰਿ ਦੀਨੇ॥ ਅੰਮ੍ਰਿਤ ਨਾਮ ਮਹਾ ਰਸ ਪੀਨੇ॥੨॥

ਨਿਰਭਉ ਹੋਇ ਭਜਹੁ ਭਗਵਾਨ॥ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਕੀਨੋ ਦਾਨੁ॥ ੩॥

ਸਰਣਿ ਪਰੇ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ॥ ਨਾਨਕ ਓਟ ਪਕਰੀ ਪ੍ਰਭੁ ਸੁਆਮੀ॥ ੪॥ (੨੦੧)

O dear servant of the Lord, Hold thy self in poise in thy (mind's) home.

That by the grace of the true Guru, all thy tasks are fulfilled (Pause 1)

And thy God slayeth all the Demons (within thee).

And Saves thy honour, O thou Servant of the creator—Lord,

All Kings and Emperors are placed at thy disposal.

And thou partakest of the Nectar of the great Essence.

And in fearlessness, thou meditatest on the Supreme Lord,

*Yes, this is how thou art Blest in the society of saints.
Nanak seek the refuge of the Lord, the Learner-Knower.
Yes, Of this supreme Lord, and the Master.*

Throughout the recitation of this psalm, the whole congregation in the procession sang aloud the couplet of the psalm turn by turn with Sant Ji. Then with the end of the above psalm Sant Ji sang alongwith the congregation the following sentence for a few minutes :

Kalgi Wale De Darbar Khushian Nit Navian

ਕਲਗੀ ਵਾਲੇ ਦੇ ਦਰਬਾਰ ਖੁਸ਼ੀਆਂ ਨਿਤ ਨਵੀਆਂ ।

“Boundless are the joys and happinesses in the Divine Royal Darbar of Kalgidhar Dasmesh Father”

It was at this juncture when the soul stirring voice immeresed deep in the Divine Name created a Divine Aura all around, that the procession reached the front of Dewan-e-Khas. King George V and his Royal Priest were sitting in the Red Fort alongwith the Viceroy, all the Rajas, Maharajas, Nawabs and Senior Officers. On seeing the Divinely Radiant face of Sant Ji, King George V enquired about him with unavoidable inquisitiveness. The King was informed that His Holiness was Sant Attar Singh Ji, the Lord Bishop and the greatest saint among Sikhs. The royal Priest spoke out, “I have never seen such a glorious divinely illumined face. I feel he is filled with special divine power. Had we such a divine personality amongst us, we would have converted the entire world to christianity.”

Gurdwara Damdama Sahib Talwandi Sabo

In the mid-twenties, Sant Ji undertook the construction of holy tank and other Gurdwara buildings at Damdama Sahib Talwandi in the Punjab (India), where Guru Gobind Singh Ji rested for some time after his last fight against tyranny and completed the Holy Guru Granth Sahib. For this purpose, Sant Ji used to ask everybody for rendering service and contribution. At Simla, he went from house to house to arouse the spirit of service and conveyed to all that “You would not come across such a beggar like me begging for this holy cause.” Many rich persons and Maharaja of Patiala requested Sant Ji with folded hands that he may not beg contributions from the commoners as the former were ready to donate all the money

required for construction work at Damdama Sahib Talwandi. Sant Ji turned down this offer with the remarks that the blessings of Guru Nanak can create a river of gold for this purpose. But he had taken up this holy work for the spiritual upliftment of the mankind. He desired that every person whether poor or rich should contribute for getting spiritual blessings of the Gurus.

Promoting Education

Sant Attar Singh Ji Maharaj laid great emphasis on promoting education combined with spiritualism. He set up a school for girls in 1906 AD and thereafter a school for boys and the Akal Degree College at Mastuana. Thus he developed Mastuana as a key centre for the growth of Sikhism and imparting of temporal education combined with spiritual education based on Guru Nanak's religious philosophy complying with the commandment of Guru Gobind Singh Ji. He established a series of schools and colleges in different areas at different places and laid their foundation stones. He invariably participated in all the Sikh Educational conferences and provided motivation for opening a number of schools and colleges. Accepting the request of Pandit Madan Mohan Malviya-a great social thinker and social reformer of his time, and a number of Rajas and Maharajas, he laid the foundation stone of 'Banaras Hindu University' in 1914 AD.

After the ceremony, Maharaj Kashi (Ram Nagar) played host to Sant Ji for a week and arranged his stay at the Mint House. When Sant Ji visited the capital of the state, the Maharaja requested Sant Ji to adorn the stone where the Maharaja himself never sat, for he hailed it as the place of Lord Vishva Nath and would bow before it in submission great.

Two students were acquiring learning and skill at *Niranjani Akhara, Asi Ghat, Bhadaini*. They came to participate in the ceremonial festivities of the University and listened to the soul-stirring *Shabad* and had the holy glimpse of Sant Ji, they were so enamoured of the saint that they desired to invite him to their simple fare.

On the appointed day, they took Sant Ji to their place. When the *sangat* sat in *pangat*, Sant Ji asked Bhai Ilaichi Ram and his mate why did they shear their hair while they called themselves *sadhus* in grace. Sant Ji told them that he would not partake their food till

they promised to keep their hair. Hearing this, Pandit Ilaichi Ram supplicated : "Venerable sage! If I keep my hair unshorn, I suffer from eyes sore". The second one complained that, with unshorn hair, he suffered severe tooth - ache". Sant Ji asked them to sit before him and with holy hands sprinkled water over ones eyes and the other's teeth and said, "Beloved friends! Keep your hair!"

From today onwards, you shall suffer no pain". Lucky *sadhus* acquiesced and vowed to keep the unshorn hair. They became *amritdhari* Sikhs and were alien to pain.

Reverence of Holy Hymns

Once Sant Ji went to a village in a chariot and the 'Sangat' (holy congregation) came for reception by singing hymns of Gurbani (Shabad Kirtan). Sant Ji at once got down from the chariot in respect and reverence of "Shabad Kirtan". Many people tried to bow and touch the feet of Sant Ji, but His Holiness avoided and discouraged this with the remarks that "We should always exchange the Guru Fateh (greetings) with folded hands and specially so when the recitation of holy hymns (Shabad Kirtan) is going on". On an enquiry by an aged Sikh, Sant Ji stated that there is one and only one Divine Word (Shabad) prevailing in the hearts of mankind. There is no caste, creed, high or low in the world according to the holy hymns (Gurbani).

"Amrit"—The Invaluable

He disseminated the spiritual knowledge, recited the Divine Name and Gurbani amongst all throughout India especially Pothohar (Peshawar to Lahore) and Sind (now in Pakistan) and Malwa in the Punjab (India). He baptised more than 12 lakh persons. It was at Dehra Khalsa that master Tara Singh who was only a school boy at that time took his 'Amrita' and as he says himself a great change came in his life. Like Master Tara Singh, Bhai Sahib Bhai Teja Singh who afterwards worked as 'Head Granthi' at Nanakana sahib was drawn from 'Kahuta' for his darshana. He was so attracted by him that he left service from the Khalsa School at 'Kahuta' and stayed with Sant ji. Besides these two, many a person who became noble Sikh missionaries took 'Amrit' from Sant ji at this place. A priest of Gurdwara Tarn Taran Sahib requested Sant Ji that thousands of Sikhs, who were getting "Amrit" (the holy nectar of Tenth

Guru) should offer Rs. 1¼ each to the Gurdwara. Sant Ji remarked “Oh priest, even the kingdom of the whole world is not equivalent to the “Amrit” and how can we tell the price of this as Rs. 1¼. In fact, a sikh attains the “Amrit” after offering his head to the Divine Master. The effect of the holy “Amrit” remains within the heart of the Sikh for seven births to go on reminding him for the Divine Realization when the Sikh remains under the veil of lust, wrath, ego, avarice and worldly attachment”. While getting “Amrit” a Sikh told that he used to remove his hairs. On hearing this, Sant Ji was so much moved and immersed in the Divine mood that tears started rolling down from his eyes and spoke Divine words that, “Oh Sikh, you have punched the body of Satguru, Divine Master, by removing the hairs.”

Sant Ji always remained prepared for baptising (to give holy nectar, Amrit), but never compelled anyone for this holy purpose. He used to say, “Bhai, this is the spiritual ship of Guru Nanak, he who would board the ship will cross over this worldly ocean of desires. The Amrit is the seed of sap of the Divine Name, love and heroism. It has no relation with the body. Whosoever comes to take Amrit, let him come and he who does not wish, he may be left.” Some devotees raised objection that why did Sant Ji administer baptism without any distinction of gender (male or female)? Why did Sant Ji baptise the male and female together ? Sant Ji told, “Bhai, no one is prohibited from getting a ticket to board the spiritual ship of Guru Kalgidhar; any male may get it or any female. I cannot deny any person from this”. Once a so called educated Sikh asked, why Sant Ji was baptising (giving Amrit) the Sikhs when they do not follow rituals strictly and rigorously. Sant Ji stated that every baptised Sikh was told of rituals properly and if he did not follow, then he was responsible. Some doubted further that a person who follows Gurmat strictly was only entitled to get ‘Amrit’ and become a fulfilled Khalsa. Sant Ji said, “To become Khalsa was a very difficult task. Till a person becomes God conscious, he is mere a candidate”. Sant Ji further remarked that we did not care for the things which were required to be searched and bothered for the trifling matters coming in the way. This criticism created hindrance in our journey to the spiritual world and did not allow us to move smoothly on the right path.

Once Sant Ji asked Bhai Teja Singh Ji about the population of Sikhs in the early twenties. He informed that it was about 40 lakhs. On hearing this Sant Ji stated that out of this population he visualised hardly four "Khalsas", who according to the definition given by Guru Gobind Singh Ji, had realised the Divine Light within and had become one with Him. Guru Gobind Singh Ji says,

"Atam Ras Jeh Janhi So Hai Khals Dev

Prabh Mein Mo mein Taas Mein Ranchak Naahin Bhave"

“ਆਤਮ ਰਸੁ ਜਿਹ ਜਾਨਹੀ ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ ॥

ਪ੍ਰਭ ਮਹਿ ਮੋ ਮਹਿ ਤਾਸ ਮਹਿ ਰੰਚਕ ਨਾਹਨ ਭੇਵ ॥”

He who has realised the Divine within is the true Khalsa. He is at one with God and myself.

Spiritual Humility

Sant Ji used to state that the real king on this earth is the farmer who produces food for sustaining mankind. Once Sant Ji pointed to Bhai Teja Singh Ji (Sant) “You have passed many worldly examinations with high degrees but the examination of the spiritual science is qualified on the day when somebody criticises and showers hundreds of abuses on a person and he remains serene, calm and quiet without developing any irritation of hatredness.”

Yog Vashisht

Bhai Teja Singh Ji brought holy book of “Yog Vashisht” in which the sage (Rishi) Vashisht Ji had narrated the sphere of God consciousness or the Realization of the Divine within to Sri Ram Chander Ji ‘Avtar’ (Prophet). Sant Ji used to explain the verses of Yog Vashisht to the congregation daily. When the whole of Yog Vashisht was recited, Sant Ji stated that the gist of this spiritual book is that one should realise the Divine Light within and see the One in-All and the All-in-One.

Advice to Sikh Leaders

One day, some sikh leaders met Sant Ji Maharaj and expressed great concern about dissention in the sikh community. Sant Ji replied they should solve their problems themselves. On their repeated requests for guidance, Sant Ji Maharaj advised that all leaders of different groups should get together at Sri Akal Takha Sahib, Amritsar and with full devotion listen together the holy

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hymns (Gurbani). The Divine Light will unite them and bring all of them on the right path. The leaders again requested for some political solution. Sant Ji Maharaj responded to their request and replied "You will always be successful in your mission, when you select righteous persons without any bias Panj Pyaras and obey them as your leaders. They should be respected and obeyed till they live and follow the path shown by the Guru."

Progress of the Panth Khalsa and Peace

In his presidential address at the Sikh Educational Conference held at Ferozepur in 1915 A D, Sant Ji Maharaj pointed out to the congregation that we are all interested in the progress of the Khalsa Panth. But dear devotees, this progress will come on the day when all of you start taking bath in the early hours (at least 3 hours before sunrise) of the morning in each house, each village, each town and each city and meditate on the Divine Name. When there is common treasury and everybody contributes one-tenth of his income monthly or yearly, then there will be no need to appeal for money for any common services. While making an appeal, the fearlessness in the mind gets weakened. Every one should give priority to the recitation of the Divine Name and Shabad Hari Kirtan (singing of the hymns).

Prayer Succeeds

At the time of congregation of Sadh Sangat at Jaitto, there was acute shortage of water on account of participation of a large number of devotees and scorching heat. The devotees requested the Sant Ji that he (Sant Ji) might perform prayer for the rain. Sant Ji remarked, "Wich Sangat Har Prabh Wasse Jio"

The Divine God always resides in the Sangat (congregation). Let us earnestly commune with the God together, He would certainly listen to our request. After the prayer, Sant Ji sang this whole Shabad (hymn) and also got recited by the Sangat in a high pitch. "Babiha Amrit Wele Bolea Tan Dar Sunee Pukar, Megha Nu Pharmann Hoa Warso Kirpa Dhar." 1285.

Babiha (a bird) chirped for rain early in the morning and his chirpping was heard at the door of the Almighty and He (God) ordered the deity of rains for bringing heavy showers.

After sometime it rained so heavily that there remained no shortage of water.

Spiritual Discourses with Sant Gyani Sunder Singh Ji

On the completion of Akhand Paths (uninterrupted reading) of Guru Granth Sahib (holy Sikh scripture) at Gangsar Jaitu, Sant Ji met Gyani Sunder Singh Ji and told him that, "All are now pressing hard that panth (followers of Sikhism) should be united. Had this union been strengthened on the basis of meditation and reciting of holy hymns, it would have not been possible for any one or any power to put wedge in it and create hinderance in their pursuit." Sant Ji further asked Gyani Singh Ji, if he could come to Talwandi Sabo and hold discourse (*Katha*) on the whole Guru Granth Sahib then it would be an act of benefactor. So according to this decision, the discourse on Guru Granth Sahib was started on 5 October and concluded on 26 March 1926 AD.

One day Gyani Sunder Singh Ji requested Sant Ji that it has been written in Shastras (Hindu scriptures) that the soul (Life) of person comes down to earth through the rays of moon or through the showers of the rain and change into foodgrains. Then, their consumption by men and women turns into blood and semen resulting into the formation of human body. Be kind enough to throw light on this subject. Sant Ji spoke "Gyani Sunder Singh Ji, as the Akash (sphere) is every where, but where we build a roof over the walls then it is called by the name of Mata Akash. Similarly, the Divine Lord is indestructible and omnipresent, sperm of father and ova of mother also exist under the Almighty's Reliance, when human body is formed. Before this, the Divine God also exists in the ovum of the expectant mother. On account of His (God) existence every where, it never comes from any where. Only after the formation of a body, a human being gets the name of 'Jeew' (a living organism having life)".

One Day, Sant Gyani Sunder Singh Ji, while holding discussion on practising the Divine Name, said, "If Guru Nanak Dev Ji showers his blessings on a person, he could attain the next spiritual stage automatically provided, he recites the Divine Name in single track devotion. Therefore, a person has only to meditate, practising single track devotion". On this, Sant Ji confirmed it to be correct. In the beginning a sikh devotee recites the Divine Name and holy hymn loudly. By this way, his attention concentrates. After that with meditation only, one can remain in the stage of concentration. Later,



His Holiness Sant Attar Singh Ji Maharaj at Sibian (Sangrur) in 1927

Sant Teja Singh Ji is standing fifth from left

lips become motionless and only tongue practices the Divine Name. After some time, the tongue too stops movement. Then the pharynx also stops working and subsequently direct constant contact with the Divine God is established. In this stage, each and every part of the human body emits the sound of 'Waheguru' (the Divine Name). And even all world and every thing in it is heard reciting 'Waheguru'.

*"Jo Bolat Hai Mirg Meen Pankhero
So Bin Har Japat Hai Nahi Hore" (1265)*

ਜੋ ਬੋਲਤ ਹੈ ਮ੍ਰਿਗ ਮੀਨ ਪੰਖੇਰੂ

ਸੁ ਬਿਨੁ ਹਰਿ ਜਾਪਤ ਹੈ ਨਹੀ ਹੋਠ ॥ (੧੨੬੪)

"Whatsoever deer, fish, birds speak, they only recite the Divine Name."

A devoted person like this, lives in this world without involving himself in the worldly affairs.

Once, when Sant Gyani Sunder Singh Ji visited Mastuana and while discussing the Divine Thoughts mutually, Sant Ji said "Gyani Singh Ji, we (Sant Ji) with the reliance of Gurmanter (the Divine Name, Waheguru), the state of our mind turns from solicitude to thoughtlessness. And keeping ourselves within our bodily structure, we establish link with the Almighty. This method is adopted by us." But brave persons like you, with the reliance on 'Gyan' (the Divine Knowledge), keeping yourself in the solicitous state and through self perception, set up relationship with the Divine God." Sant Gyani Singh Ji requested that the method which you goodself (Sant Ji) had adopted and enlightened to us is really a good and superior one.

Invaluable Words at Srinagar

During the last visit to Srinagar, the evening Dewan (congregation) was held in the Guest House (Dak-Bungalow). After the closing of the Dewan, Sant Ji remarked that this was the congregation of the deities, thirty three crore deities, martyrs and devotees were present. He further said, "Bhai, responsibility is very heavy and it is difficult to treat every one equally or without any discrimination and to get love and affection from every body. Satguru may be kind enough and bestow strength so that the work could be

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completed. It is not difficult to form a separate Jatha (group) and make some followers”.

One day at Srinagar, Sant Ji was having a pleasure trip in the Dal Lake and saw reflection of mountains surrounding the lake in the restful water. Sant Ji said to Sant Teja Singh Ji, “The hills which we see in the water, in fact is not reality. Similarly, in the vast sea of the sphere, the world is only an image without any reality.”

— While walking along the Dal Lake, Sant Ji saw an English lady in the evening and remarked, “Bhai, they are ghost (person of filthy disposition). Since the existence of Bharat Warsha (India) such type of sinful atmosphere never prevailed in this country. Even Aurangzeb was better than the English, as he used to earn his day’s meal by himself writing the Qoran Shrif. In his this doing, there was an indication of asceticism. But now-a-days, people laugh at the asceticism. This sinful period too would pass.”

One evening at Srinagar, Sant Ji said, “Untruthfulness (falsehood), deceitfulness and cheatings are prevailing in abundance in India. Let these evils be doomed.” But next moment, Sant Ji gave blessings that Dharma would come to light and Adharma vanish.

In 1923, Sant Ji Maharaj used to live in a small farm building in village Kanjla. One day, Sant Teja Singh Ji respectfully enquired from Sant Attar Singh Ji Maharaj as to when will India live in peace. Sant Attar Singh Ji Maharaj said, “Teja Singh Ji, India will live in peace when every body earns his own living but there is a common kitchen in every village and every city, and marriages and other functions are also held at the same place.”

Three Virtues and Spiritual Guidelines

Sant Ji Maharaj had spirituality, humility of the highest order in his mind. Once while boarding a train from Hazur Sahib and observing great affections and pangs of separation of the devotees, Sant Ji solaced all present and remarked, “You are all devotees of Hazur Sahib and always live at the feet of Satguru. Kindly daily perform ‘Ardas’ (prayer) for me that the Lord God may bestow all the strength to lead my life according to the Sikh tentes and his body may too succeed in the service of Sangat.”

Sant Ji Maharaj always respected principles. At the time of reciting/singing hymns, Sant Ji used to sit along with the congregation (Sangat) and never had a separate specific place to sit. He walked on foot along with the Sangat singing holy hymns who had come to take him and never travel on some transport like 'rath'. He (Sant Ji) advised the Sangat (congregation) that while the singing of holy hymns were going on, it was pertinent to say "Waheguru Ji Ki Fateh". In the presence of Guru Granth Sahib in the congregation, it was against the principles of Sikhism to bow head before any individual. Keeping this thing in view Sant Ji always sat in the Tabya (sitting in attendance to Guru Granth Sahib in great reverence) of Guru Granth Sahib, so that the devotees only bow their head before Guru Granth Sahib.

Sant Ji used to sing the holy hymns in a simple manner himself and got the Sangat (congregation) to do so. Once, Bhai Didar Singh thought that Sant Ji did not have the knowledge of 'ragas'. Instantly at the completion of the Shabad (hymns) Sant Ji sang another hymn in a peculiar mood, keeping in view the timeliness of the 'ragas' according to the timing of the day. Sant Ji said, "The true followers of Guru Nanak do not need to learn 'Ragas'. They acquire this skill without any special worldly efforts."

One day Professor Harbans Singh, M A requested Sant Ji, "How they can acquire his qualities and develop themselves personally similarly to him"? While replying, Sant Ji remarked, "Get up early in the morning, take bath and recite holy hymns (Gurbani)." The Professor said that they felt sleepy. Then Sant Ji advised, "They should wash their face with water and loudly recite Gurbani." The Professor enquired that what would happen then? Sant Ji said, "What would happen, would automatically be revealed. First, follow this in the first instance."

Sant Ji used to say, "Guru helps the Sikh in the same manner as a mother looks after her small child. If he weeps and does not obey, she daunts him. But she takes him in her bosom if he catches her finger and shows love. Similarly, if the sikhs catch hold the hand (finger) of a Guru, then Guru takes him in his fold. Otherwise, the sikh keeps weeping in his insistence."

*“Anchal Lai Traya Bhai Bhoulal Dukh Sansar
Kar Kirpa Nader Nibalea Bhai Kiron Ang Apar.”*

ਅੰਚਲਿ ਲਾਇ ਤਰਾਇਆ ਭਾਈ ਭਉਜਲੁ ਦੁਖੁ ਸੰਸਾਰੁ ॥

ਕਰਿ ਕਿਰਪਾ ਨਦਰਿ ਨਿਹਾਲਿਆ ਬਾਈ ਕੀਤਨੁ ਅੰਗੁ ਅਪਾਰੁ ॥ (੬੪੦)

“Guru helps a sikh (devotee) after giving a support of his (Guru) dress's corner to swim a vast sea of worldly agony. Guru showers his blessings through his kindness, keeps him in his fold and protects him from all troubles.”

Sant Ji also advised that a sikh should strictly follow these tenets; meditation on the Divine Name, aloofness from the worldly attachments, determination to follow the Divine Path, control of mind, and removal of worldly lust and desires. Sikh may spiritually become one with the Guru, yet he should always recite “Dhan Guru Nanak” and should always feel the abode of Guru's sacred feet in his heart.

Sant Ji advised that it was the duty of all individuals to accept the preachings and put these in to practice. Great persons could only show the path. Just as indicators are placed on the way in the sea to show the right direction to ships to reach the sea-shore. The ship which would go in between these indicators would safely reach its destination, otherwise it would strike against some hidden rock or would get stuck up in a marshy bed. Similarly, the blessed personalities, who had crossed the worldly dreaded ocean, tell the people that there is a rock of egotism and whirlpool of lust, greed, attachment and anger in this world. A person, who will lead his life in accordance with the orderly planned manner, would cross the dreaded sea.

Sant Ji loved and respected every one. Whenever on account of some reasons, the devotees requested Sant Ji not to visit or take meal (Langar) from the house of a particular devotee, Sant Ji used to say, “If we do not visit their house and administer holy sermons, how could they come in the fold of Guru Nanak. We are to bring all in the bosom of Guru Nanak, The Master of the entire sphere; God has stipulated this period for their reformation.” In this way, Sant Ji showered his grace on all and they became his (Sant Ji's) devotees.

One day, Sant Ji Maharaj told that the leader of the Khalsa Panth should have three virtues namely (i) bravery such that whatever he says he also acts upon it himself, (ii) patience like the earth such that the earth remains unperturbed even if some one digs it or polishes it with gold, and (iii) depth in mind such that his internal feelings are made known only to the deserving persons and only to the extent desired. Sant Attar Singh Ji Maharaj had all these three virtues to the fullest extent possible.

The Last Days

In his last days, when the devotees used to apprehend his demise with tears, Sant Ji used to tell them that his realself is not the body but the Divine Name (Shabad) which is all pervading and those who meditate on the Divine Name constantly, would realise the same.

Sant Ji Maharaj spent whole of his life in the spiritual upliftment of mankind without any distinction of caste, creed, race or colour.

He always remained deeply immersed in the Divine Name and showed the path of self-realization to seekers after Truth. "To ameliorate the sufferings of the humanity, he even sacrificed his life by getting himself bitten by a poisonous snake while attending a holy congregation (Sangat) at Gurdwara Bangla Sahib, New Delhi. He shed his body carcase and merged with the All Pervading (God) on 1 February 1927 (19 Magh Samat Bikarmi 1983) at Sangrur and was cremated at Mastuana Sahib at a distance of 3 miles from Sangrur.

"Suraj Kiran Miley Jal Ka Jal Hua Ram

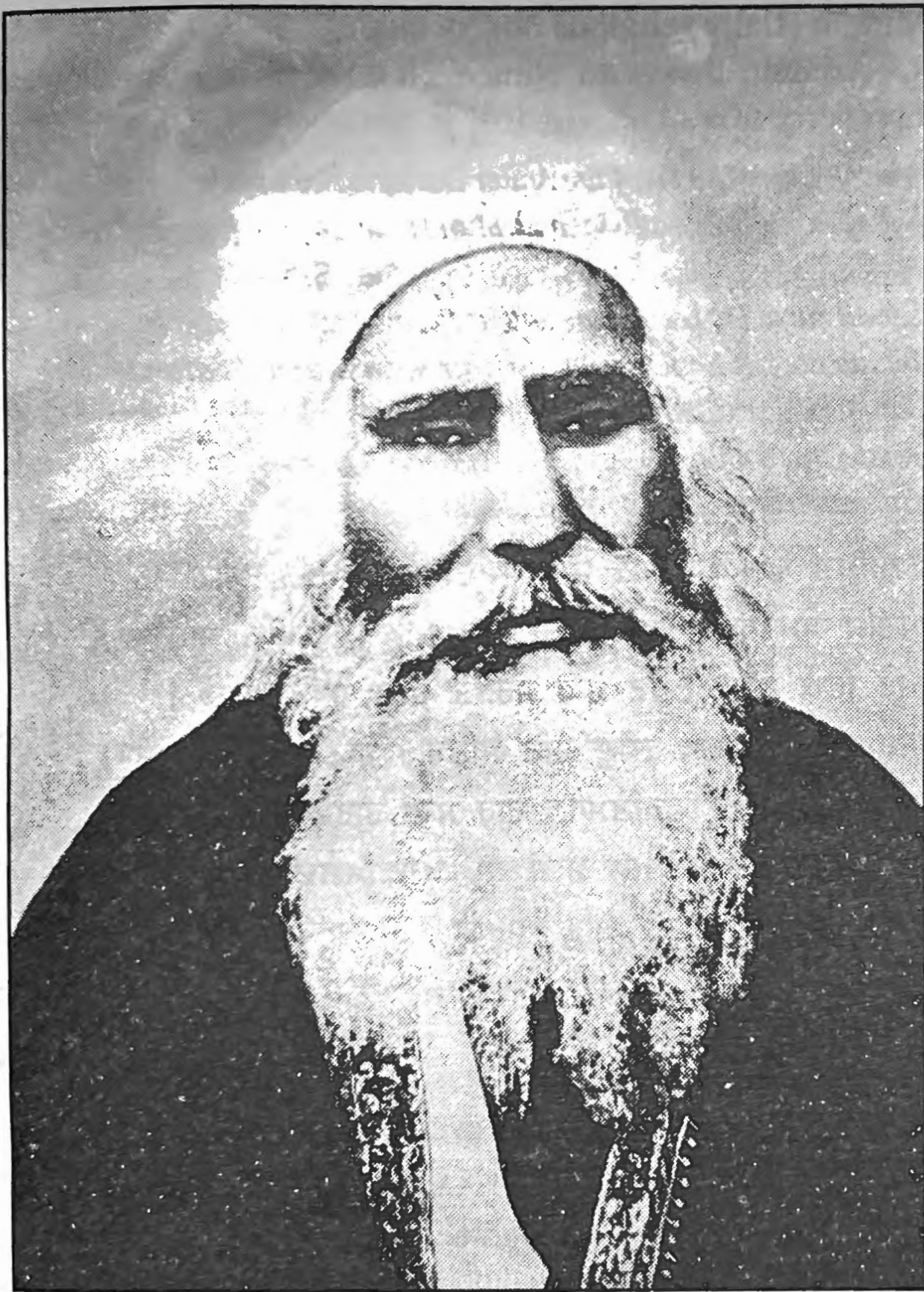
Jyoti Jyot Rali Sampurn Thia Ram

"ਸੂਰਜ ਕਿਰਣਿ ਮਿਲੇ ਜਲ ਕਾ ਜਲੁ ਹੂਆ ਰਾਮ ॥

ਜੋਤੀ ਜੋਤਿ ਰਲੀ ਸੰਪੂਰਨੁ ਥੀਆ ਰਾਮ ॥" (੮੪੬)

Just like a ray becomes one with the sun and water becomes one with the ocean, the Divine soul (Atma) becomes one with the Infinite Divine Reality (Parmatama).

Raj Jogi



Sant Attar Singh Ji Maharaj (Mastuna)

Selected preachings of
Sant Attar Singh Ji Maharaj
for leading a life according to GURMAT principles

1. Nitnem (Daily religious observance)

One should always do 'Nitnem'. It is the treasure, asset, wealth and property of a sikh.

*"Amrit Vailey Uth Kae Jaae Ander Dariaao Nabuande
 Sabaj Samadh Agaadh Vich Ek Mun Hoae Gur Jap Japande,
 Mathe Tikke Lal Lae Sadh Sangat Chal Jaae Behande,
 Sabad Surat Liv Leen Hoae Satgur Bani Gaae Sunande,
 Bhaae Bhagat Bhai Varetmaan Gur Sewa Gurpurb Karande
 Sanjhe Sodar Gavana Mun Male Milande
 Raat Kirat Sohila Kar Aarti Parshad Vandande
 Gurmukh Sukh Fal Piram Chakhande."*

(Bhai Gurdas Ji)

“ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਉਠਿ ਕੈ ਜਾਇ ਅੰਦਰਿ ਦਰੀਆਉ ਨੁਵੰਦੇ !
 ਸਹਜਿ ਸਮਾਧਿ ਅਗਾਧਿ ਵਿਚਿ ਇਕ ਮਨਿ ਹੋਇ ਗੁਰ ਜਾਪੁ ਜਪੰਦੇ ।
 ਮਥੈ ਟਿਕੇ ਲਾਲ ਲਾਇ ਸਾਧ ਸੰਗਤਿ ਚਲਿ ਜਾਇ ਬਹੰਦੇ ।
 ਸਬਦੁ ਸੁਰਤਿ ਲਿਵ ਲੀਨੁ ਹੋਇ ਸਤਿਗੁਰ ਬਾਣੀ ਗਾਇ ਸੁਣੰਦੇ ।
 ਭਾਇ ਭਗਤਿ ਭੈ ਵਰਤਿਮਾਨਿ ਗੁਰ ਸੇਵਾ ਗੁਰਪਰਬ ਕਰੰਦੇ ।
 ਸੰਝੈ ਸੋਦਰੁ ਗਾਵਨਾ ਮਨ ਮੇਲੀ ਕਰ ਮੇਲ ਮਿਲੰਦੇ ।
 ਰਾਤਿ ਕੀਰਤਿ ਸੋਹਿਲਾ ਕਰਿ ਆਰਤੀ ਪਰਸਾਦੁ ਵੰਡੰਦੇ ।
 ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਚਖੰਦੇ ॥੩॥”

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ)
 ਵਾਰ ੬ ਪਉੜੀ ੩੧

It is the sacred obligation of every baptised Sikh to daily recite at least the following five banies (Holy Hymns) of Nitnem :

Early Morning	-	Japji Sahib, Jaap Sahib, Sudha Swaiyae, Chaupei, Anand Sahib followed by Ardas (offering prayer)
Evening	-	Rehraas Sahib
Night	-	Kirtan Sohila

*“Gursikh Rabat Sunho Hae Meet Parbhate Uth Kar Hit Cheet
 Waheguru Grumantra Su Jaap Kar Ishnan Parae Jap Jaap
 Sandhiya Samae Sunae Rebraas Kirtan Katha Sunnae Har Yaas
 In Meb Nem Ju Ek Karaae So Sikh Amarपुरी Meb Jaae”*

(Bhai Nandlal Ji)

“ਗੁਰਸਿਖ ਰਹਿਤ ਸੁਨਹੁ ਹੇ ਮੀਤ ਪਰਭਾਤੇ ਉਠ ਕਰ ਹਿਤ ਚੀਤ ।
 ਵਾਹਿਗੁਰੂ ਗੁਰੁ ਮੰਤ੍ਰੁ ਸੁ ਜਾਪ ਕਰ ਇਸਨਾਨ ਪੜ੍ਹੈ ਜਪੁ ਜਾਪੁ ।
 ਸੰਧਿਆ ਸਮੇਂ ਸੁਨੈ ਰਹਿਰਾਸ ਕੀਰਤਨ ਕਥਾ ਸੁਨੈ ਹਰਿ ਯਾਸ ।
 ਇਨ ਮੈ ਨੇਮ ਜੁ ਏਕ ਕਰਾਇ ਸੋ ਸਿਖ ਅਮਰਾਪੁਰੀ ਮਹਿ ਜਾਇ ।”

(ਭਾਈ ਨੰਦਲਾਲ ਜੀ)

Sant Ji Maharaj also preached that one should recite Nitnem before coming to the morning Dewan (holy congregation) otherwise he fails to do it afterwards.

2. Meditation on the Divine Name is the prime righteousness of all human beings.

“Jinee Aesa Har Naam Na Cheteo Se Kabe Jag Aayae Ram Raje” (450)

“Sodhat Sodhat Sodh Beechara Bin Har Bhajan Nahi Chhutkara” (260)

“ਜਿਨੀ ਐਸਾ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਕਾਹੇ ਜਗਿ ਆਏ ਰਾਮ ਰਾਜੇ॥” (੪੫੦)

“ਸੋਧਤ ਸੋਧਤ ਸੋਧਿ ਬੀਚਾਰਾ॥ ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਹੀ ਛੁਟਕਾਰਾ॥” (੨੬੦)

3. Wondrous power of meditation

All the time continuous meditation on the Divine Name with full devotion and concentration, creates a wondrous power that is keeping billions of Suns, Moons, spheres and the entire creations of the Universe moving.

“Naam Japat Kot Soor Ujjaraa Binsae Bhram Andheraa” (700)

“ਨਾਮੁ ਜਪਤ ਕੋਟਿ ਸੂਰ ਉਜਾਰਾ ਬਿਨਸੈ ਭਰਮੁ ਅੰਧੇਰਾ ॥” (੭੦੦)

Sant Ji Maharaj uttered these words when an engineer was showing him a power plant where electricity was being generated by fast rotation of the dynamo.

4. Method of Nam - Simran (Meditation) -

Feel the presence of the Almighty within, with full faith and devotion, recite the Divine Name with the tongue in the beginning - the lips and the tongue continue gently moving up and down and slowly go on uttering 'Waheguru', 'Waheguru' at a stretch with love

and attention; then by and by continue uttering 'Waheguru', 'Waheguru', gently with the tip of the tongue touching the palate and the lips remaining almost still; in the third stage with breathing - 'Wahe' should go along with the breath while inhaling and 'Guru' should emerge alongwith the breath while exhaling.

"Bahar Bhitter Eko Janaho Eh gur gian Batai" (684)

“ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ ”॥ (੬੮੪)

By reciting the Divine Name in this way and after continuous intense meditation, the fourth stage is bestowed upon the searcher in which the Divine word and the devoted mind become one and merge.

*"Kabir Too Too Karta To Hoohaa Mujh Meh Raha Na Hoohn.
Jab Aappa Par Ka Mit Gayaa Jat Dekhau Tat Too" (1375)*

“ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੂਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥

ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂ ॥” (੧੩੭੫)

But the essential requirement of all these steps of Nam-Simran is that one should do it realizing the presence of Akal Purakh within and every where.

*"Gur Kee Murat Mun Meh Dhiaan.
Gur Kae Shabad Mantar Mun Maan.
Gur Kae Charan Ridae Lae Dharon.
Gur Parbrehm Sada Namaskaro" (864)*

“ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨੁ ॥

ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਲੈ ਧਾਰਉ॥

ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ॥” (੮੬੪)

5. The occult powers (ridh-sidh) are of no avail. The realization of God consciousness, 'Atam-Pad' is a far higher stage.

"Ridh Sidh Sabb Moh Hae Naam Naa Vasse Mun Aayee" (593)

"Achar Chare Tan Sidh Hoi Sidhi Te Budh Pae.

Prem Ke Ser Laage Tan Bhiter Taan Bhrum Kateyaa Jaayee" (607)

“ਰਿਧਿ ਸਿਧਿ ਸਭੁ ਮੋਹੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥” (੫੯੩)

“ਅਚਰੁ ਚਰੈ ਤਾ ਸਿਧਿ ਹੋਈ ਸਿਧੀ ਤੇ ਬੁਧਿ ਪਾਈ ॥

ਪ੍ਰੇਮ ਕੇ ਸਰ ਲਾਗੇ ਤਨ ਭੀਤਰਿ ਤਾ ਭ੍ਰਮੁ ਕਾਟਿਆ ਜਾਈ ॥” (੬੦੭)

6. Spiritual Humility is not possible without selfless service.

"Sewa Karat Hoi Nihkami Tis Ko Hot Prapat Swami" (286)

"Kar Kirpa Jiskae Hirdae Gareebe Bassave.

Nanak Eehaan Mukat Aagae Sukh Paave" (278)

"Gur Sewa Te Sukh Oopjae Phir Dukh Na Lage Aaaye.

Jaman Marna Mit Gayaa Kaale Ka Kichh Naa Basai" (651)

“ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥ ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥” (੨੮੬)

“ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕੈ ਹਿਰਦੈ ਗਰੀਬੀ ਬਸਾਵੈ ॥

ਨਾਨਕ ਈਹਾ ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ ॥” (੨੭੮)

“ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਉਪਜੈ ਫਿਰਿ ਦੁਖੁ ਨ ਲਗੈ ਆਇ ॥

ਜੰਮਣੁ ਮਰਣਾ ਮਿਟਿ ਗਇਆ ਕਾਲੈ ਕਾ ਕਿਛੁ ਨ ਬਸਾਇ ॥” (੬੫੧).

• Rising above the trinity of Tamo, Rajo and Sato is considered as achieving the stage of God consciousness or opening of Trikuti. Realizing the God within is the opening of Dasam Dwaar.

"Trikuti Chhutaee Daswa Dar Khule Tan Mun Khiwaa Bhai" (1123)

"Teh Chand Na Suraj Pawan Na Pani. Sakhi Jaagi Gurmukh Jaani." (974)

"Dinas Na Raen Baed Nabi Shashtra Tabaa Basse Nirankara" (484)

"Begampur Saher Ko Naun. Dookh Andoh Nahin Teh Thau" (345)

"Gurmukh Anter Sehaj Hai Mun Charyaa Daswai Akaas

Tithai Oongh Na Bhuk Hai Har Amrit Naam Sukh Vaas

Nanak Dukh Sukh Viaapat Nabi Jithe Atam Ram Pargaas" (1414)

“ਤ੍ਰਿਕੁਟੀ ਛੂਟੈ ਦਸਵਾ ਦਰੁ ਖੁਲੈ ਤਾ ਮਨੁ ਖੀਵਾ ਭਾਈ ॥” (੧੧੨੩)

“ਤਹ ਚੰਦੁ ਨ ਸੂਰਜੁ ਪਉਣੁ ਨ ਪਾਣੀ॥

ਸਾਖੀ ਜਾਗੀ ਗੁਰਮੁਖਿ ਜਾਣੀ॥” (੯੭੪)

“ਦਿਨਸੁ ਨ ਰੈਨਿ ਬੇਦੁ ਨਹੀ ਸਾਸਤ੍ਰੁ ਤਹਾ ਬਸੈ ਨਿਰੰਕਾਰਾ ॥” (੪੮੪)

“ਬੇ ਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ ॥ ਦੂਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥” (੩੪੫)

“ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਹਜੁ ਹੈ ਮਨੁ ਚੜਿਆ ਦਸਵੈ ਆਕਾਸਿ ॥

ਤਿਥੈ ਉਂਘੁ ਨ ਭੁਖੁ ਹੈ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸੁਖੁ ਵਾਸੁ ॥

ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਵਿਆਪਤੁ ਨਹੀ ਜਿਥੈ ਆਤਮ ਰਾਮ ਪ੍ਰਗਾਸੁ ॥” (੧੪੧੪)

8. Sabad Guru Surat Dhun Chela (943). Sant Ji Maharaj clarifies that our guru is 'Shabad' only. Never was body guru nor it will be in future. It is not appropriate to worship 'body'.

"Bani Guru Guru Hai Bani Vich Bani Amrit Saare" (982)

"Wah Wah Bani Nirankaar Hai Tis Jewad Avar Na Koi."

"Wah Wah Agam Athab Hai Wah Wah Sacha Soi" (515)

“ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥” (੯੮੨)

“ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

ਵਾਹੁ ਵਾਹੁ ਅਗਮ ਅਥਾਹੁ ਹੈ ਵਾਹੁ ਵਾਹੁ ਸਚਾ ਸੋਇ ॥” (੫੧੫)

9. All Jantras, Mantras and Tantras fade away with the supremacy of Gurbani (The Divine Hymns).

"Dhur Kee Bani Aayee. Tin Sagli Chint Mittai" (628)

"Sunat Japat Har Naam Jass Tan Kee Door Ballai."

"Mahan Mantra Nanak Kathe Har Ke Gun Gaaee" (814)

"Kajar Koth Meh Bhaee Na Kaaree Nirmal Baran Banio Ree."

"Maha Mantra Gur Hirdai Basio Acharaj Naam Sunio Ree" (384)

"Ram Nam Jo Jan Japae Andin Sad Jaagai."

"Tant Mant Nah Jobee Tit Chbakh Na Lagai" (817)

“ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥” (੬੨੮)

“ਸੁਨਤ ਜਪਤ ਹਰਿ ਨਾਮ ਜਸੁ ਤਾ ਕੀ ਦੂਰਿ ਬਲਾਈ ॥

ਮਹਾ ਮੰਤ੍ਰੁ ਨਾਨਕੁ ਕਥੈ ਹਰਿ ਕੇ ਗੁਣ ਗਾਈ ॥” (੮੧੪)

“ਕਾਜਰ ਕੋਠ ਮਹਿ ਭਈ ਨ ਕਾਰੀ ਨਿਰਮਲ ਬਰਨੁ ਬਨਿਓ ਰੀ ॥

ਮਹਾ ਮੰਤ੍ਰੁ ਗੁਰ ਹਿਰਦੈ ਬਸਿਓ ਅਚਰਜ ਨਾਮੁ ਸੁਨਿਓ ਰੀ ॥” (੩੮੪)

“ਰਾਮ ਨਾਮੁ ਜੋ ਜਨੁ ਜਪੈ ਅਨਦਿਨੁ ਸਦ ਜਾਗੈ ॥

ਤੰਤੁ ਮੰਤ੍ਰੁ ਨਹ ਜੋਹਈ ਤਿਤੁ ਚਾਖੁ ਨ ਲਾਗੈ ॥” (੮੧੭)

10. 'Panth' means Gurmat Way of Life. Masses does not mean Panth. Those who follow the messages of Dashmesh Pita are Panth.

"Charan Chalo Marg Gobind."

"Mittae Paap Japihai Har Bind" (281)

“ਚਰਨ ਚਲਉ ਮਾਰਗਿ ਗੋਬਿੰਦ ॥

ਮਿਟਹਿ ਪਾਪ ਜਪੀਐ ਹਰਿ ਬਿੰਦ ॥” (੨੮੧)

*"Poora Satguru Janiai Poore Poora That Banaya.
Poore Poora Sadhsang Poore Poora Mantra Dhrirayaa.
Poore Poora Param Ras Poora Gurmukh Panth Challayaa.
Gurmukh Panth Subelraa Manmukh Bareh Vaat Phirande.
Gurmukh Paar Langhidaa Manmukh Bhawjal Vich Doobande."*

(Bhai Gurdas Ji)

“ਪੂਰਾ ਸਤਿਗੁਰੂ ਜਾਣੀਐ ਪੂਰੇ ਪੂਰਾ ਥਾਟੁ ਬਣਾਇਆ ॥
ਪੂਰੇ ਪੂਰਾ ਸਾਧਸੰਗੁ ਪੂਰੇ ਪੂਰਾ ਮੰਤ੍ਰ ਦ੍ਰਿੜਾਇਆ ॥
ਪੂਰੇ ਪੂਰਾ ਪਰਮ ਰਸੁ ਪੂਰਾ ਗੁਰਮੁਖਿ ਪੰਥੁ ਚਲਾਇਆ ॥
ਗੁਰਮੁਖਿ ਪੰਥ ਸੁਹੇਲੜਾ ਮਨਮੁਖ ਬਾਰਹ ਵਾਟ ਫਿਰੰਦੇ ॥
ਗੁਰਮੁਖਿ ਪਾਰਿ ਲੰਘਾਇਦਾ ਮਨਮੁਖ ਭਵਜਲ ਵਿਚਿ ਡੁਬੰਦੇ ॥”

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

*"Santa Sangat Paayee Jit Jamke Panth Na Jaeeyai" (132)
"Gur Satgur Daatte Panth Battaiya Har Milyaa Aaye Prabh Meri.
Andin Anand Bhaiya Vadbhagi Sabh Aas Puji Jan Keri" (170)
"Mere Heeare Preet Ramrai Ki Gur Marag Panth Bataiya" (172)*

“ਸੰਤਾ ਸੰਗਤਿ ਪਾਈਐ ॥ ਜਿਤੁ ਜਮ ਕੈ ਪੰਥਿ ਨ ਜਾਈਐ ॥” (੧੩੨)
“ਗੁਰਿ ਸਤਿਗੁਰ ਦਾਤੈ ਪੰਥੁ ਬਤਾਇਆ ਹਰਿ ਮਿਲਿਆ ਆਇ ਪ੍ਰਭੁ ਮੇਰੀ॥
ਅਨਦਿਨੁ ਅਨਦੁ ਭਇਆ ਵਡਭਾਗੀ ਸਭ ਆਸ ਪੁਜੀ ਜਨ ਕੇਰੀ ॥” (੧੭੦)
“ਮੇਰੈ ਗੀਅਰੈ ਪ੍ਰੀਤਿ ਰਾਮ ਰਾਇ ਕੀ ਗੁਰਿ ਮਾਰਗੁ ਪੰਥੁ ਬਤਾਇਆ ॥” (੧੭੨)

11. One should not make an appeal for money is Sangat in the holy presence of Sri Guru Granth Sahib Ji. If everybody contributes his 'Daswandh' (One tenth of one's income) there will be no shortage of funds and all the programmes will run smoothly.

*"Ghal Khai Kich Hathon Deh Nanak Rah Pacchane Sayae" (1245)
“ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥” (੧੨੪੫)*

2. In holy congregation, Ardas (prayer) need to be performed briefly and the requests to be short.

*"Vin Boliaa Sabh Kich Janda Kis Aagee Keechai Ardas
Nanak Ghat Ghat Eko Vartada Sabad Kare Pargaas" (1420)*

“ਵਿਨੁ ਬੋਲਿਆ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਕਿਸੁ ਆਗੈ ਕੀਚੈ ਅਰਦਾਸਿ ॥
ਨਾਨਕ ਘਟਿ ਘਟਿ ਏਕੋ ਵਰਤਦਾ ਸਬਦਿ ਕਰੇ ਪਰਗਾਸ ॥” (੧੪੨੦)

Sant Ji Maharaj also used to advise that it is not appropriate to stand with a naked sword in hands before Sri Guru Granth Sahib Ji while offering prayer (Ardas). It is befitting to make a request with folded hands before the Master.

13. One should always use one's tongue for meditation and praising the bounties of the Almighty. It should not be used for evil speaking, back-biting, uttering hateful words, or bestowing good fortunes and curses.

"Rasna Japti Toobee Toobee" (1215)

"Rasna Japae Na Nam Til Til Kar Katiai" (1363)

"Rasna Gun Gopal Nidh Gayan.

Sbant Sebj Rebus Mun Upjio Saglae Dookh Palayan" (174)

“ਰਸਨਾ ਜਪਤੀ ਤੂਹੀ ਤੂਹੀ ॥” (੧੨੧੫)

“ਰਸਨਾ ਜਪੈ ਨ ਨਾਮੁ ਤਿਲੁ ਤਿਲੁ ਕਰਿ ਕਟੀਐ ॥” (1362)

“ਰਸਨਾ ਗੁਣ ਗੋਪਾਲ ਨਿਧਿ ਗਾਇਣ ॥

ਸਾਂਤਿ ਸਹਜੁ ਰਹਸੁ ਮਨਿ ਉਪਜਿਓ ਸਗਲੇ ਦੁਖ ਪਲਾਇਣ ॥” (713)

14. The highest degree of meditation is to bear abusive, harsh rough language of any one without any reaction.

"Ustat Ninda Dou Tiagae. Khojae Pad Nirbana" (219)

"Nindo Nindo Moko Log Nindo.

Ninda Jan Ko Khari Piyari" (339)

"Ridae Sudh Jao Ninda Hoe. Hamre Kaprae Nindak Doe" (339)

"Ninda Kare So Humra Meet. Nindak Mahe Hamara Cheet" (339)

"Loken Kee Chaturae Upmaa Te Baesantar Jaar.

Koe Bhala Kahao Bhavae Boora Kahao Hum Tan Deo Hai Daar." (528)

“ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਊ ਤਿਆਗੈ ਖੋਜੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥” (੨੧੯)

“ਨਿੰਦਉ ਨਿੰਦਉ ਮੋ ਕਉ ਲੋਗੁ ਨਿੰਦਉ ॥ ਨਿੰਦਾ ਜਨ ਕਉ ਖਰੀ ਪਿਆਰੀ ॥” (੩੩੯)

“ਰਿਦੈ ਸੁਧ ਜਉ ਨਿੰਦਾ ਹੋਇ ॥ ਹਮਰੇ ਕਪਰੇ ਨਿੰਦਕੁ ਧੋਇ ॥” (੩੩੯)

“ਨਿੰਦਾ ਕਰੈ ਸੁ ਹਮਰਾ ਮੀਤੁ ॥ ਨਿੰਦਕ ਮਾਹਿ ਹਮਾਰਾ ਚੀਤੁ ॥” (੩੩੯)

“ਲੋਕਨ ਕੀ ਚਤੁਰਾਈ ਉਪਮਾ ਤੇ ਬੈਸੰਤਰਿ ਜਾਰਿ ॥

ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ ਦੀਓ ਹੈ ਢਾਰਿ ॥” (੫੨੮)

15. Those are the religious deeds which lead to the achievement of the God consciousness (Atam Pad).

"Sarab Dbaram Meh Shresht Dharam."

Har Ko Naam Jap Nirmal Karam" (266)

“ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸ਼ਟ ਧਰਮੁ ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥” (੨੬੬)

16. Feelings of brotherhood and fraternity are achieved only by listening to the holy hymns in congregation (Sangat).

"Beesar Gai Sabh Taat Parai

Jab Te Sadh Sangat Mohe Paayee. (Pause)

Na Ko Bairee Nahe Bigaana Sagal Sang Hum Ko Ban Aaee.

Jo Prabh Keeno So Bhal Manieo Eh Sumat Sadhu Te Paaee.

Sab Meh Rav Rehaa Prabh Ekae Pekh Pekh Nanak Bigsaaee" (1299)

"Sabh Ko Aaesae Teree Bettha Ghat Ghat Anter Too Hai Vootha.

Sebbe Sanjhiwal Sadain Too Keesae Na Dishe Bahara Jio." (97)

"Gursikha Eko Piar Gur Mitaa Pootan Bhaieean

Gur Satguru Bolho Sabh Gur Aakh Guru Jeevaeea" (648)

“ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥

ਜਬ ਤੇ ਸਾਧ ਸੰਗਤਿ ਮੋਹਿ ਪਾਈ॥੧॥ ਰਹਾਉ ॥

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥੧॥

ਜੋ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਓ ਏਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ ॥੨॥

ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੈ ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ ਬਿਗਸਾਈ” ॥੩॥ (੧੨੯੯)

“ਸਭੁ ਕੋ ਆਸੈ ਤੇਰੀ ਬੈਠਾ ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਤੂੰ ਹੈ ਵੁਠਾ ॥

ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥” (੯੭)

“ਗੁਰਸਿਖਾ ਇਕੋ ਪਿਆਰੁ ਗੁਰ ਮਿਤਾ ਪੁਤਾ ਭਾਈਆ ॥

ਗੁਰੁ ਸਤਿਗੁਰੁ ਬੋਲਹੁ ਸਭਿ ਗੁਰੁ ਆਖਿ ਗੁਰੂ ਜੀਵਾਈਆ ॥” (੬੪੮)

17. One who craves to make a speech, should not and one who does not like, should deliver a speech; when requested.

"Aaver Updesai Aap Na Karae Aavat Javat Janmae Mare" (269)

"Pareea Jeti Aarjaa Pareh Jete Sas

Nanak Lakhae Ek Gal Hor Haumai Zakhna Zakh" (467)

"Kaetae Kaheb Vakan Keh Keh Jawna

Ved Kaheb Vakhiaan Ant Na Pawna

Pareea Nahi Bhed Bujhia Pawna" (148)

“ਅਵਰ ਉਪਦੇਸੈ ਆਪਿ ਨ ਕਰੈ ॥ ਆਵਤ ਜਾਵਤ ਜਨਮੈ ਮਰੈ ॥” (੨੬੯)
 “ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥
 ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥” (੪੬੭)
 “ਕੇਤੇ ਕਹਹਿ ਵਖਾਣ ਕਹਿ ਕਹਿ ਜਾਵਣਾ ॥
 ਵੇਦ ਕਹਹਿ ਵਖਿਆਣ ਅੰਤੁ ਨ ਪਾਵਣਾ ॥
 ਪੜਿਐ ਨਾਹੀ ਭੇਦੁ ਬੁਝਿਐ ਪਾਵਣਾ ॥” (੧੪੮)

One who wants to make a speech, his lecture would be based on his egoism or cleverness but one who does not have such a craving, he would be guided in his lecture by the Almighty and words uttered by him would flow smoothly from his inner soul.

*“Re Jan Mun Madho Sio Laeeya
 Chaturae Na Chaturbhuj Paieya” (324)*
*“Keh Kabir Bhagat Kar Paiya
 Bholae Bhai Milae Ragbraiya” (324)*
 “ਰੇ ਜਨ ਮਨੁ ਮਾਧਉ ਸਿਉ ਲਾਈਐ ॥
 ਚਤੁਰਾਈ ਨ ਚਤੁਰਭੁਜੁ ਪਾਈਐ ॥” (੩੨੪)
 “ਕਹੁ ਕਬੀਰ ਭਗਤਿ ਕਰਿ ਪਾਇਆ ॥
 ਭੋਲੇ ਭਾਇ ਮਿਲੇ ਰਘੁਰਾਇਆ ॥” (੩੨੪)

18. Peace will prevail in this universe when all the human beings will get up early in the morning, take bath, meditate on The Divine Name recite holy hymns, and sing praises.

*“Gur Satgur Ka Jo Sikh Akhae Su Bhaalke Uth Har Naam Dhiawae.
 Udam Kare Bhalke Parbhati Ishnaan Kare Amrit Sar Nahvae.
 Updes Guru Har Har Jap Jape Sabh Kilbikh Paap Dokh Leh Javae.
 Phir Cherae Diwas Gurbani Gavae Behndia Uthdia Har Naam Dhiavae.
 Jo Sas Giraas Dhaie Mera Har Har So Gursikh guru Mun Bhaivae.
 Jisno Dyal Hovae Mera Swami Tis Gursikh Guru Updes Sunnave.
 Jan Nanak Dhoor Mangae Tis Gursikh Kee
 Jo Aap Jape Avrah Naam Japavae” (305)*
 “ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
 ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥
 ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥
 ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥
 ਜਿਸ ਨੇ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ॥
 ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ
 ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥” (੩੦੫)

19. Unless one gets away with the attachment of body and ego, the veil of ignorance is not dispelled and he would not be able to achieve the sphere of God consciousness.

“Sadho Eh Tan Mithia Jano.

Ya Bbitar Jo Ram Basat Hai Sacho Tabe Pachano” (1186)

“ਸਾਧੋ ਇਹੁ ਤਨੁ ਮਿਥਿਆ ਜਾਨਉ ॥

ਯਾ ਭੀਤਰਿ ਜੋ ਰਾਮੁ ਬਸਤੁ ਹੈ ਸਾਚੋ ਤਾਹਿ ਪਛਾਨੋ ॥” (੧੧੮੬)

20. Concentration on Akal Purakh and a stage of oneness with Him cannot be achieved unless one shuns attachment with the worldly materialistic things.

“Drisatmaan Hai Sagal Mithena.

Ek Mangao Daan Gobind Sant Rena” (1083)

“Jo Deesai So Sagal Binasae Jio Badar Kee Chaaee.

Jan Nanak Jag Janeo Mithia Rebio Ram Sarnaee” (1204)

“Eh Jag Dhoae Ka Pahar

Tai Sacha Maniea Kih Beechaar” (1187)

“Re Nar Eh Sachi Jie Dhaar

Sagal Japat Hai Jaisae Supna Binsat Lagat Na Bar” (633)

“ਦ੍ਰਿਸ਼ਟਿਮਾਨ ਹੈ ਸਗਲ ਮਿਥੇਨਾ

ਇਕੁ ਮਾਗਉ ਦਾਨੁ ਗੋਬਿੰਦ ਸੰਤ ਰੇਨਾ ॥” (੧੦੮੩)

“ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਹੀ ॥

ਜਨ ਨਾਨਕ ਜਗੁ ਜਾਨਿਓ ਮਿਥਿਆ ਰਹਿਓ ਰਾਮ ਸਰਨਾਈ ॥” (੨੧੯)

“ਇਹੁ ਜਗੁ ਧੂਏ ਕਾ ਪਹਾਰ ॥

ਤੈ ਸਾਚਾ ਮਾਨਿਆ ਕਿਹ ਬਿਚਾਰਿ ॥” (੧੧੮੬)

“ਰੇ ਨਰ ਇਹ ਸਾਚੀ ਜੀਅ ਧਾਰਿ ॥

ਸਗਲ ਜਗਤੁ ਹੈ ਜੈਸੇ ਸੁਪਨਾ ਬਿਨਸਤ ਲਗਤ ਨ ਬਾਰ ॥” (੬੩੩)

21. Living to the Will of the God and obeying His commands is real Gursikhi. Whatever He does is right. There is peace in His Will.

"So Sikh Sakha Bandhap Hai Bhaee Je Gur Ke Bhanee Vich Aavae" (601)

"Hukam Maneia Hovae Parwan Tan Khasmae Ka Mehal Piaesee" (471)

"Hukam Razae Chalna Nanak Likhia Naal" (1)

"Jo Hoaa Hovat So Jaanae.

Prabh Apne Ka Hukam Pachaanae" (286)

"Mane Satgur Hukam Hukam Manaiya.

Bhana Manae Hukam Gur Phurmaya"

(Bhai Gurdas Ji)

“ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧਪੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ ॥” (੬੦੧)

“ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ ॥” (੪੭੧)

“ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥” (੧)

“ਜੋ ਹੋਆ ਹੋਵਤ ਸੋ ਜਾਨੈ ॥

ਪ੍ਰਭ ਅਪਨੇ ਕਾ ਹੁਕਮੁ ਪਛਾਨੈ ॥” (੨੮੬)

“ਮੰਨੈ ਸਤਿਗੁਰ ਹੁਕਮੁ ਹੁਕਮਿ ਮਨਾਇਆ ॥

ਭਾਣਾ ਮੰਨੈ ਹੁਕਮਿ ਗੁਰ ਫੁਰਮਾਇਆ ॥” (ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

"Ek Mun Ek Aradhna Baber Jande Varaj Rahaave.

Hukmee Banda Hoi Kai Khasmae Da Bhana Tis Bhowae."

(Bhai Gurdas Ji)

“ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਣਾ ਬਾਹਰਿ ਜਾਂਦਾ ਵਰਜਿ ਰਹਾਵੈ ॥

ਹੁਕਮੀ ਬੰਦਾ ਹੋਇ ਕੈ ਖਸਮੈ ਦਾ ਭਾਣਾ ਤਿਸੁ ਭਾਵੈ ॥”

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

22. One should never indulge in rough or harsh talk while sitting in Sangat in the holy presence of Sri Guru Granth Sahib Ji.

"Gaafal Gian Vihoonia Gur Bin gian Na Bhal Jio.

Khichotaan Veegochiae Bure Bhala Duae Naal Jio.

Bin Shabdae Bhae Ratia Sabh Johi Jamkaal Jio" (751)

"Bahoota Bolan Zakhan Hoi. Vin Bole Jainae Sabh Soe" (661)

“ਗਾਫਲ ਗਿਆਨ ਵਿਹੁਣਿਆ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਭਾਲਿ ਜੀਉ ॥

ਖਿਚੋਤਾਣਿ ਵਿਗੁਚੀਐ ਬੁਰਾ ਭਲਾ ਦੁਇ ਨਾਲਿ ਜੀਉ ॥

ਬਿਨੁ ਸਬਦੈ ਭੈ ਰਤਿਆ ਸਭ ਜੋਹੀ ਜਮਕਾਲਿ ਜੀਉ ॥” (੭੫੧)

“ਬਹੁਤਾ ਬੋਲਣੁ ਝਖਣੁ ਹੋਇ ॥ ਵਿਣੁ ਬੋਲੇ ਜਾਣੈ ਸਭੁ ਸੋਇ ॥” (੬੬੧)

23. One should come in time to attend the holy congregation. Sant Ji Maharaj always emphasized on this and advised, "Late comers hurt the feelings of those who sit attuned with Him. Let it be raining torrentially or there is a storm, one must be punctual and stick to the given timings."

*"Zakhar Zhanghi Meeh Varsae Bhee Gur Dekhan Jae
Samund Sagar Hovae Bhoo Khara Gursikh Langh Gur 8 Peh Jae." (757)*

“ਝਖੜੁ ਝਾਗੀ ਮੀਹੁ ਵਰਸੈ ਭੀ ਗੁਰੁ ਦੇਖਣ ਜਾਈ ॥
ਸਮੁੰਦੁ ਸਾਗਰੁ ਹੋਵੈ ਬਹੁ ਖਾਰਾ ਗੁਰਸਿਖੁ ਲੰਘਿ ਗੁਰ ਪਹਿ ਜਾਈ ॥” (੭੫੭)

24. Peace will prevail and the country will have no problems when you will have a common kitchen.

"Sabhee Sanjhiwaal Sadain Too Keesae na Dishae Bahra Jio" (97)

“ਸਭੈ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥” (੯੭)

25. Serve the Langar with full devotion and faith in the bounties of the God bestowed on us.

*"Tichar Mool Na Thureendo Jichar Aap Kirpal.
Shabad Akhut Baba Nanaka Khai Kharach Dhan Maal" (1426)*

“ਤਿਚਰੁ ਮੂਲਿ ਨ ਥੁੜੀਦੋ ਜਿਚਰੁ ਆਪਿ ਕ੍ਰਿਪਾਲੁ ॥
ਸਬਦ ਅਖੁਟੁ ਬਾਬਾ ਨਾਨਕਾ ਖਾਹਿ ਖਰਚਿ ਧਨੁ ਮਾਲੁ ॥” (੧੪੨੬)

One should meditate on Shabad. Thus there will be no scarcity in Langar.

26. Death is in the control of the Almighty, whom He protects, nobody can kill him.

"Jis No Sajjan Rakhsee Dusman Kavan Bichaar." (27)

“ਜਿਸ ਨੋ ਸਾਜਨ ਰਾਖਸੀ, ਦੁਸਮਨ ਕਵਣ ਬਿਚਾਰ ॥” (੨੭)

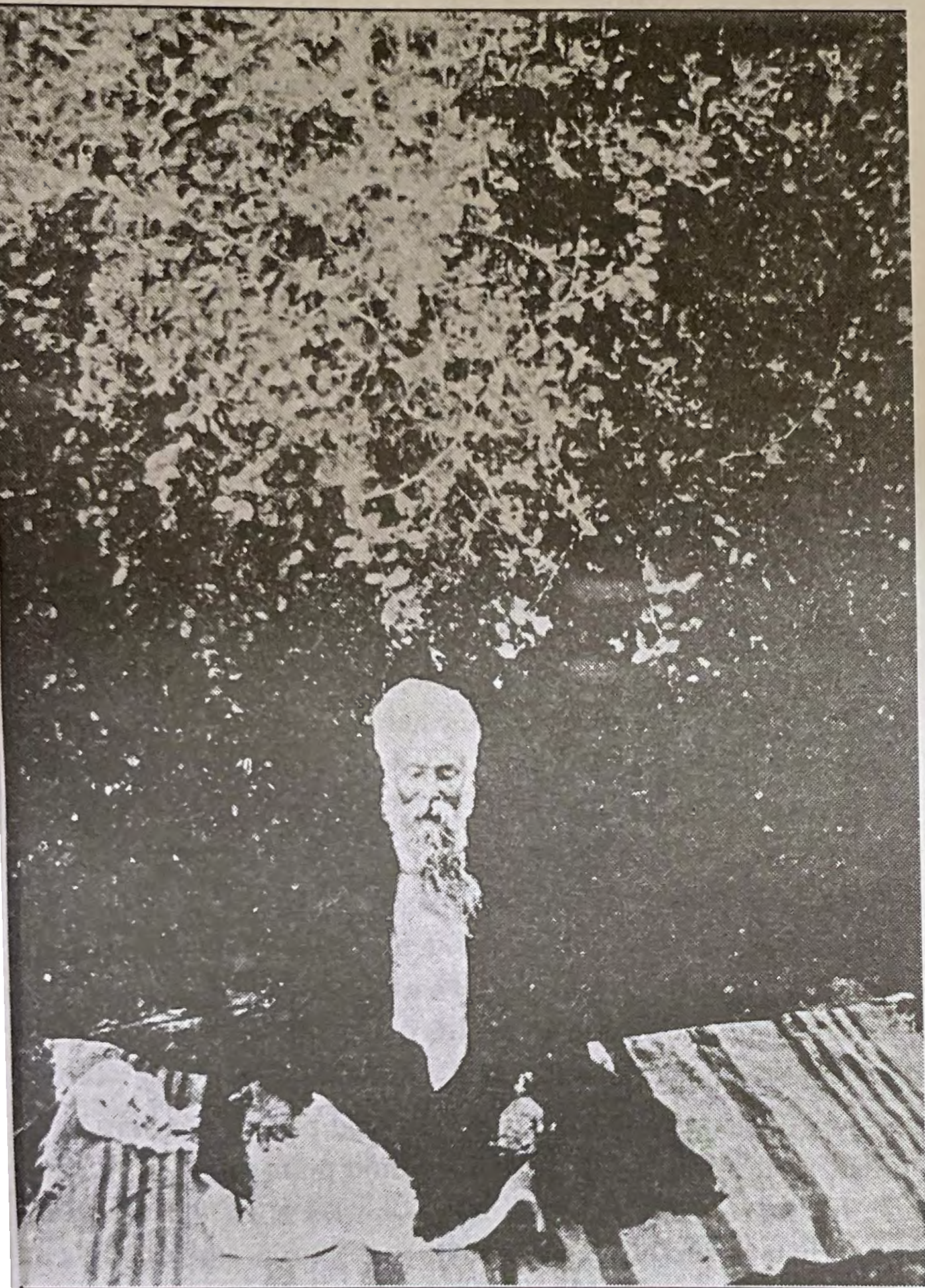
His Holiness Sant Teja Singh Ji Maharaj

Birth and the Environment

Niranjan Singh Mehta, who came to be known as Sant Teja Singh Ji later on, was born to mother Ram Kaur on 14 May, 1877 in village Balowali (Gujranwala Pakistan). His father Bhai Ralla Singh, was a medical doctor in Central Jail, Lahore. The grandfather of Sant Ji, named Bhai Nanak Chand Ji, was a very pious soul who used to provide food and other financial assistance to the poor and the downtrodden. On account of his generosity, he was popularly known as Nanak Shah. The maternal grandfather of Sant Ji, Bhai Bhag Singh Ji, was a Gursikh who used to get up daily at 3 in the morning, take his bath and recite all the Gurbanis (holy hymns) of Panj Granthi (a compilation of holy hymns from Sri Guru Granth Sahib Ji). He used to make copies of Guru Granth Sahib Ji Maharaj in his own hand. The mother of Sant Ji, Shrimati Ram Kaur Ji, was a devoted Gursikh and was full of humility and contentment.

The village Balowali, where Sant Ji was born, is located in the holy land of Eminabad (Saidpur Pathana) where Guru Nanak Dev Ji Maharaj blessed a carpenter named Bhai Lalo and revealed to him that the Almighty had ordered, "Nanak, go forth and apply the healing balm of the Divine Name to the scorched and burnt up hearts of men."

Bhai Lalo, a poor carpenter, used to earn his livelihood by the sweat of his brow and passed a quiet godly life. The news of Nanak-Tappa, appearing as an Avtara of the age at Sultanpur, had reached him. His heart yearned for his "Darshan". The wireless reached Guru Nanak, who started with Mardana for Eminabad. After seven days journey they reached their destination, both came and stood at the door of Bhai Lalo's cottage. Lalo was engaged in making pegs out of rough wood. The sound of steps at his thresh-hold made him



Sant Teja Singh Ji Maharaj

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turn round. His eyes fell on the divine radiant face of the Baba and his companion. Realizing that the Avatra of the age, for whom his heart had been yearning day and night, was at his thresh-hold, he stood up and fell at his feet. Then he went through the formality of asking the name of the Baba from his companion, who replied, "My master's name is Guru Nanak Nirankari and people call me Mardana".

Doubly assured of the Divine presence of his guest, Lalo left his work and ran to the kitchen for preparing food.

After a short time he returned with some thick black loaves and a lump of sag (green oil seed leaves vegetable) and placed them before Guru Nanak and Mardana. The sight of the loaves made Mardana think, what a food to eat. With this idea revolving in his mind, he cast a side look at Baba Nanak who said, "Mardana eat and thou shalt know".

Mardana obeyed, and after he had partaken of a morsel, he said, "Baba, I have eaten many a dainty in my life but have never felt the fine ambrosial sweetness that I find in this loaf". "Yes" uttered Baba Nanak, "It is the honest fruit, of the hard labour of a God inebriated man, nothing can be sweeter and more refreshing."

Then Guru Nanak and Mardana took their meals and Bhai Lalo attended them with great love and diligence. Guru Nanak was so delighted with him, that he put his hand on his head and said, "Lalo, thou art really blest. Never have I in all my life enjoyed heavenly sweetness that I have done to-day". Lalo humbly replied "Sir, it is your office to raise the lowly; you have really blessed me and given me the divine light I was so much in search of".

The people at Eminabad were rich and proud. At every street corner, men, women and children, would point out at Nanak and say, "Lo, there is the "Kurahia" (a person with new fangled notions) going. He is a bedi (high class Kshatriya) by caste, and is putting up with and taking his food from a Sudra."

Guru Nanak did not mind this, but Mardana felt it very keenly; so one day he requested the Guru to grant him leave for Talwandi. After a short time he said he would return to Eminabad and bring Bala also with him.

Thus left alone to himself, Guru Nanak spent all day in a jungle closeby, and returned at night to Bhai Lalo's home. One day the headman of the place, Malak Bhago, gave a Brahm Bhoj (a sacred feast to Brahmans) and sent a Pandit to invite every high caste person to it. The Pandit informed every high caste Hindu in the town, and took special pains to invite Guru Nanak, saying your ways are strange, but if you do not join the feast of the Malak, he would be very wrath with you." the Sat Guru vouchsafed no reply, but did not attend the Brahm Bhoj the next day.

The matter was particularly brought to the notice of the Malak by the Pandit, who felt a grudge with Guru Nanak for strange new ways. "Lo", said he to Bhago "I was very particular in giving your invitation to him but he in his pride, has not deigned to come. He looks down upon every one but himself".

The pride of Malak was sorely touched. He at once sent one of his servants to fetch Guru Nanak. The servant returned with the reply, "Nanak refuses to come".

This was more than Bhago could bear. "Go and bring him with force." The servants went, and conveyed the angry message of the Malak to Baba Nanak. Quietly and without uttering a word, the Sat Guru stood up and followed the Malak's messengers. Lalo, also left his work and ran after his master.

Soon they reached the house of Bhago, who was sitting in a very angry mood, seeing Baba Nanak coming, he spoke aloud, "What, O, Nanak Tapa, means thee refuse to join a feast given to Brahmans and all high class Hindus ?" Calmly said Nanak (Page 175, Guru Granth Sahib).

Sri Rag Mahalla 1

Nichan Andar Neech Jat Neechi Hoon At Neech.

Nanak Tin Kai Sang Sath Wadian Seun Kiya Rees.

Jithe Neech Samalian Tithe Nadar Teri Bakhsis.

“ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥

ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸੁ ॥

ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸੁ ॥” (੧੫)

“I am lowly and low to be with the lowly; what have I to do with the high and the great of his world ?”

*Saith Nanak : Divine Beloved! sung are paeans of blood And sprinkled is
 blood for saffron. (1)
 Nanak, sitting in this city of corpses sings the Lord's praise,
 And enunciates this principle :
 He who raised this creation and in manifold pleasures engaged it,
 Sits apart, watching it.
 Holy is the Lord, holy His justice;
 True shall be the judgement pronounced by Him.
 As will it's body's vesture be torn to shreds,
 India shall remember my words.
 In seventy-eight they come; in ninety-seven depart—
 Another hero shall some day arise.
 Nanak utters the word of truth—
 Truth he utters; truth the time calls for. (2) (3.5)*

Education

Bhai Niranjan Singh Mehta (Sant Ji) was brought up in his childhood in these environments of the area of Eminabad charged with holy bliss of Guru Nanak Dev Ji Maharaj. He studied for two years in his village school under the guidance of a teacher Mian Mohamed Din. Later on he was sent to an English School by his father first at Fazilka and later on at Lahore. He passed his BA from Government College, Lahore and LLB from Law College, Lahore in 1900 AD. He passed his MA in 1901 AD, standing first in the Punjab University, Lahore.

Marriage

While he was studying in the school, his grandfather married him to Bibi Bishan Kaur, the daughter of Bhai Jhanda Singh of village Dhaular. Sant Ji had three children; two boys, Mukand Singh and Hari Singh and one girl, Bibi Jit Kaur. The youngest boy Hari Singh was a pious soul who made several prophecies and died in his childhood.

Legal Practice and Service in Salt Department

He started legal practice at Gujranwala but in this profession he had to do things against his Conscience and therefore, left it. He competed in the All-India competition for the job of Assistant Superintendent, North India Salt Department and was selected. He served this department from 1902 to 1904. Production of salt was

a government-controlled enterprise and poor people were debarred from producing salt to make their both ends meet. This frustrated him and he thought of adopting the career of a teacher. He corresponded with Sir Sunder Singh Majithia, Secretary of the Khalsa College, Amritsar, and was offered a position of Vice-Principal. He then discussed this case with his Commissioner, Mr F M Bakley who also encouraged him to take up teaching profession and granted him leave for one year to try this career. Mr Bakley pointed out that in his early life, he had an opportunity to become a clergyman, but he missed it and repented thereafter. He further told Sant Ji that in education if one is able to reform and develop the personlity of even one individual he would get divine blessings.

Vice Principal/Principal Khalsa College Amritsar

Sant Ji joined as Vice-Principal of the Khalsa College, Amritsar in 1904 AD. In teaching, listening to holy hymns and rendering service with love and devotion his one year's leave came to an end. He wrote down his resignation from the Salt Department but did not yet post it. One day, Sir Sunder Singh Majithia met Sant Ji in the College Gurdwara and enquired about the submission of his resignation. Sant Ji replied that a thought of uncertainty of his service in the Khalsa College had not yet permitted him to resign from his permanent job in the Salt Department. At this moment, Sir Sunder Singh Majithia spontaneously recited a holy hymn (Page 495, Guru Granth Sahib)

*"Sail Pathar Meh Jant Upaaey
Ta Ka Rizak Aage Kar Dharya."*

“ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ

ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥” (੨੦)

In the words of Guru Arjan Dev Ji, simultaneously with the creation of all the beings in rocks and mountains, the bountious Lord has already placed their sustenance right before them.

This holy hymn re-established the faith of Sant Ji in the Creator and he resigned from his permanent post in the Salt Department. This further generated a wave of love and devotion for service to the humanity in his mind.

Holy Sight (Darshan) of Sant Attar Singh Ji

Sant Ji (named Niranjan Singh Mehta at that time) became Principal of the Khalsa College, Amritsar in 1905. During this period, he met Braham Gyani (God Conscious) Sant Baba Sham Singh Ji for spiritual blessing who hinted to him that Sant Attar Singh Ji Maharaj had come to Lahore (now in Pakistan). He developed a keen desire to meet Sant Attar Singh Ji Maharaj and went to Lahore at the week end. He had the opportunity of having the holy sight (darshan) of Sant Attar Singh Ji Maharaj and the latter remarked after the introduction, "Bhai, he (Niranjan Singh Mehta) is a pious soul". He thus got the grace of Sant Attar Singh Ji and attained the everlasting bliss. In the words of Guru Arjan Dev Ji (Page 272, Guru Granth Sahib).

"Saadh Kai Sang Naheen Kachh Ghaal Darshan Bhetat Hot Nihaal"

"ਸਾਧ ਕੈ ਸੰਗਿ ਨਹੀ ਕਛੁ ਘਾਲ ॥ ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਨਿਹਾਲ ॥" (੨੭੨)

In the gracious company of the God Conscious persons, one has to struggle the least to control one's mind. With the holy sight of the God Conscious persons, one attains everlasting bliss and resigns to His will under all circumstances.

Within a week of coming back from Lahore to Amritsar, Bhai Teja Singh Ji came to know that Sant Attar Singh Ji Maharaj had come to Tarn Taran (24 km from Amritsar). He went to Tarn Taran along with his mother, wife, his son Kuldip Singh (renamed Mukand Singh after taking Amrit) and his servant Achhar Singh. While sitting in meditation and hearing holy hymns, a Divine Voice told him, "In case you wish to become God Conscious in this birth, then you should take Amrit (the holy nectar) of Guru Gobind Singh Ji Maharaj". With an intense desire to take Amrit, he begged Sant Attar Singh Ji Maharaj for this. He thus took "Amrit" from Sant Attar Singh Ji along with his mother and family in 1906 and changed his name from Niranjan Singh Mehta to Teja Singh.

Dedication at Mastuana Sahib

As per the wishes of Sant Attar Singh Ji Maharaj, he went to attend the holy congregation at Mastuana Sahib. A proposal to open a school at this place was finalized and Sant Teja Singh Ji dedicated his services for this purpose. Sant Attar Singh Ji Maharaj then

expressed, "I wish that an educational institution is established where the spiritual science as advocated by Guru Nanak and the material science of the west are combined together for teaching the students so that they may adopt the spiritual philosophy in action and become assets of the world." In order to fulfil the mission of Sant Attar Singh Ji Maharaja, Bhai Teja Singh Ji made up his mind to go abroad for acquiring higher education of western sciences. This was approved by Sant Attar Singh Ji Maharaj with his blessings. Sant Attar Singh Ji Maharaj also gave him a sum of Rupees one hundred and twenty five and later bade him farewell with the following messages :

1. Keep your entire original form of body and hair intact, enter not into controversies, simply say with folded hands that we have not formed this, it is the gift of God.

2. Wherever you go, establish Sikh temples (Gurdwaras).

3. Convey the message to the people of western countries (Europe and America) that the development of occult powers (Ridhi and Sidhi) to work miracles are nothing. The Divine realization is much beyond these.

4. One, who develops desire and craving under the influence of ego for delivering spiritual discourses and lectures, should desist from doing so and the other, who is free from these cravings, may do so.

Higher Studies and Spreading Guru Nanak's Mission in Foreign Countries

He left for England in August 1906 under the patronage of Sant Attar Singh Ji for higher studies. He studied at the University College, London and at the Cambridge University from 1906-1908. For the first time in the history of this University, he brought round the authorities to let him tie the turban according to the Sikh religion tenets. He joined a summer school in the Teacher's College, Columbia University, New York in 1908. Later, he joined the Harvard University in USA and took his Master's degree in 1911.

During his study abroad, he opened the Sikh Dharamsala in London in 1910. A Sikh Gurdwara was got built in Victoria BC in Canada in 1912-13. He served the sikhs and other Indian communtites

in Vancouver BC and organised the Khalsa Diwan there. He pleaded with the Canadian Government for Indians who were being ordered to leave the country and won the legal battle. He opened the Sikh Temple at Stockton, California in USA and organized the Pacific Coast Khalsa Diwan Society in 1912. In America, he also met Baba Baisakha Singh, Baba Jwala Singh and other members of the Gaddar party (struggling for the freedom of India at that time).

AM Degree at Harvard USA

On account of his services to the Indian community in Canada and America, he was branded as a freedom fighter (political worker) by the then British Government and as such, he had to face many difficulties in his studies. In the last trimester of his studies at the Harvard University, he had no money to pay his dues and was therefore, served a notice by the University either to pay his fees or quit. Under these circumstances, he got immersed in the Divine within and enquired from his wife as to whether she had developed any worldly longing for material benefits. She exclaimed that she had developed a desire that on completion of this higher education her husband would be able to get a high official post on his return to India with rich worldly comforts. Sant Ji told her that her thought of worldly desire had become a stumbling block in the completion of his degree at this last moment. He at once asked her to join in a prayer with full devotion, "O Lord ! everything is yours and we are only to render service according to His will without developing any thought and desire for ultimate worldly benefits." In the words of Guru Arjan Dev Ji (Sukhmani Sahib page 274, Guru Granth Sahib):

*Karam Karat Howai Nihkaram Tis Baisnu Ka Nirmal Dharam
Kahoon Phal Ki Ichha Nahee Bachhai Kewal Bhagat Kirtan Sang Racha*
ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਹਕਰਮ ॥ ਤਿਸੁ ਬੈਸਨੋ ਕਾ ਨਿਰਮਲ ਧਰਮ ॥
ਕਾਹੂ ਫਲ ਕੀ ਇਛਾ ਨਹੀ ਬਾਛੈ ॥ ਕੇਵਲ ਭਗਤਿ ਕੀਰਤਨ ਸੰਗਿ ਰਾਚੈ ॥ (੨੭੬)

The sacred duty (Dharma) of a man is that one should remain selfless and detached from the worldly greediness in his actions and performance of duties in his life. One should not desire of worldly benefits in lieu of his rendering service and duties. One should have faith in God and remain immersed in His Glory and the Divine Law. In fact, this is called "Karama Yoga".

No sooner did Sant Ji completed his prayer and recited the Divine Name then his Professor, Mr Blisso Parry came to meet him and entered his room. Dr Parry offered him one hundred and ten dollars for paying his fees and clearing his dues in the University. Dr Parry told him that he had come to know about his inability to pay his fees in the University and, therefore, he had come to offer his humble assistance. Sant Ji exclaimed that the God is bountiful and we are full of short comings. He then paid all the dues in the University and got his Master's degree from the Harvard University in 1911.

Light Shall Again Come From the East

During his visit to Chicago in USA, Sant Teja Singh Ji met Rev Jenkin Llyod Jones, Lord Bishop of the largest Unitarian Church of Chicago, who was a pious, learned and highly respected person. Rev Jones was an open minded person and it was he who had organized a Parliament of all the religions of the world in which Swami Viveka Nand Ji also participated. After a brief introduction, Sant Teja Singh Ji and Rev Jones exchanged views on various aspects of spiritualism. Sant Ji explained the sacred mission of Guru Nanak Dev Ji for attaining the Divine Peace. At this point, Rev Jones got so much inspired that he got up from his chair, warmly shook hands with Sant Ji and with great love exclaimed, "Brother Teja Singh, Light shall again come from the East. We in the West are quite unfit for it" Sant Ji presented him all the six volumes of the book on "The Sikh Religion" written by Mr Makalay. Rev Jones got so impressed with the Sikh Religion that he requested Sant Ji to participate in the Congress of free Christianity and Religious progress at Berlin, Germany, organized by the Unitarian Church of Chicago to explain the glories of the Sikh Religion and spiritual path shown by Guru Nanak. On his invitation, Sant Ji attended this Congress along with delegates of all the religions of the world. All the delegates spoke about the teachings and philosophies of their respective religions. Sant Ji in his address, explained the spiritual mission of Guru Nanak Dev Ji revealing that the whole created universe has sprung up from one Divine Light and the bodies of the people of all the religions, races, castes, colours and creeds are made up of one common material (five elements or panch Tat. i.e. earth, water, air, energy and gaseous sphere). The sense of mine and thine



His Holiness Sant Teja Singh Ji Maharaj (1953)
M A, L L B (Punjab), A M (Harvard, USA)

forms the dark clouds of ignorance against the Divine Light and becomes a bar to self realization. Under the influence of lust, greed and sense of egoism, mine and thine, the people involve themselves in the animal instinct of actions, reactions and fighting, If we remove the veil of selfishness and egoism by immersing ourself in the Divine Name, the Divine Light shines in all the human hearts and leads to the realization of the One-in-All and the All-in-one (The stage of God consciousness) as revealed by Bhagat Kabir Ji in his hymns incorporated in the Holy Shri Guru Granth Sahib (Page 1349).

Prabhati, Kabir Jio

Aval Alah Noor Upaaya Kudrat Ke Sab Bande.

Ek Noor Te Sab Jag Upjia Kaun Bhalai Ko Mande. (1)

Loga Bharam Na Bhoolo Bhai.

Khalik Khalak, Khalak Meh Khalik

Poor Rahio Sarb Thain (1) Rahau.

Mati Ek Anek Bhant Kar Saji Sajanharai.

Na Kachh Poch Mati Ke Bhaande

Na Kachh Poch Kanbhare (2)

Sab Meh Sacha Eko Soi Tis Ka Kiya Sabh Kachh Hoi.

Hukam Pachhane So Eko Jane Banda Kahie Soi (3)

Aloh Alakh Na Jaai Lakhia Gur Gurh Dina Meetha.

Kah Kabir Meri Sanka Naasi Sarb Niranjana Ditha (4,3)

ਪ੍ਰਭਾਤੀ ਕਬੀਰ ਜੀਓ ॥

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥

ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ ॥ ੧ ॥

ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ ॥

ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ

ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥

ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਂਡੇ ਨਾ ਕਛੁ ਪੋਚ ਕੁੰਭਾਰੈ ॥ ੨ ॥

ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥

ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥ ੩ ॥

ਅਲਹੁ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਿ ਗੁਰੁ ਦੀਨਾ ਮੀਠਾ ॥

ਕਹਿ ਕਬੀਰ ਮੇਰੀ ਸੰਕਾ ਨਾਸੀ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ ॥ ੪ ॥ (੧੩੪੯)

Sant Ji further pointed out that without self-realization (the Divine within), there can not be any permanent peace in the world for which Guru Nanak Dev Ji has shown the straight spiritual path. At this point, a great German Philosopher (delegate) stood up from his seat, warmly shook hands with Sant Ji and exclaimed loudly, "This is the thing that we want".

Rigorous Spiritual Training

After completing his mission abroad, Sant Ji came back to India from Vancouver (Canada) in March 1913, travelling via Japan, Shanghai, Hong Kong and Malaya. He reached Gur Sagar Sahib, Mastuana (Sangrur) and offered himself in the services of Sant Attar Singh Ji Maharaj, who enquired about his trip abroad and then told him that "Bhai Teja Singh, you have studied in various Universities and qualified in various examinations. Now you join the University of Spiritual Science at Gur Sagar Sahib, Mastuana and pass its various examinations". He bowed his head and submitted himself to Sant Ji Maharaj and prayed to qualify the tests and examinations of Spiritual Science.

Sant Teja Singh Ji stayed at Gur Sagar Sahib, Mastuana from 1913 to 1916 AD under the religious training of Sant Attar Singh Ji Maharaj. During this period, he got blessings of Sant Ji Maharaj and passed through various physical, mental and spiritual tests and examinations. The history shows that searchers after truth are put to many tests. Holy Sukdev was put to rigorous tests by His Holiness Raja Janak before showering the Divine Bliss. The Jagat Guru Sri Guru Nanak Dev Ji Maharaj subjected Bhai Lehna Ji, his disciple, to many tests to show his worthiness as his spiritual successor. Bhai Lehna Ji, wearing costly silken clothes, brought a heavy bundle of common salt on his head from his village to Kartarpur (the abode of his master, Guru Nanak Dev Ji)—a distance of over 100 kilometres—for Guru Ka Langar (holy free kitchen). Guru Nanak Dev Ji asked him to do weeding in the wet rice fields. All the day, he did weeding with all fellow disciples and in the evening Guru Nanak made Lehna lift up a huge bundle of wet weeds on his head for feeding to cattle. His silken clothes were wholly covered with mud. On seeing Lehna in this condition, mother Sulakhni (wife of Guru Nanak Dev Ji) very humbly submitted to her husband, "Look at this new comer's rich

clothes. How they have been spoiled with mud and what a heavy bundle he is lifting on his head." Guru Nanak Dev Ji smiled and said, "Sulakhni, this is not mud but saffron and the bundle is not a heavy weight of weeds but the burden of the whole suffering of humanity." Since that day, Bhai Lehna Ji became the constant attendant of Guru Nanak. He always followed Guru Nanak Dev Ji like a shadow and implicitly obeyed all his master's hints and commands. He used to clean the Dharamsala (temple) and render service to the master and the congregation. With his humble and constant intensive service, he scored over two sons of his master, Bhai Siri Chand Ji and Bhai Lakhmi Chand Ji. The time for the final trial for the choice of a recipient of Gur Gadi (spiritual succession) came. Guru Nanak Dev Ji took off all his clothes and came out with a loin-cloth on his body and a piece of khadi on his head. He had strong wooden staff in his hands. He asked all his disciples to come round him and ordered them to set on fire all the stacks of wheat. Most of them hesitated thinking that Guru Nanak had gone crazy. But the faithful among them obeyed the orders. When they came back to pay their homage and touched his feet, every one received a thwack of the staff on his back. The faith of most of them evaporated. Only a small number remained. At this juncture a very severe hail storm came and Guru Nanak, naked as he was, began running through the storm. Now only three followed him; Bhai Lehna, Bhai Sudharam and Bhai Budha. Incapable of bearing the pain of striking hail stones, Bhai Sudharam took shelter in a pit and Bhai Budha crouched under a tree. Only Bhai Lehna remained with Baba Nanak. At this moment Guru Nanak exclaimed in very harsh tone, "Why art thou following me ? Run Away". Lehna immediately obeyed, ran about a hundred yards and came back. With a very angry look, Guru Nanak said, "Why hast thou come back to me ?" In very low humble tone, Lehna said, "O my Master, where shall I go. There is no place left for me but thy holy feet." "Then eat that corpse lying by the way side", spoke out Guru Nanak. Immediately Lehna ran to the corpse. Just as he was going to lift the shroud, Guru Nanak stretched out his arms, embraced Lehna and with a face beaming with Divine joy and glory said, "You are me and I am thou. From this moment your name is Angad, a limb of my limb and a soul of my soul. Hence forth my spirit will dwell in thee and thou shalt give the Divine Name to the whole suffering humanity.

Sant Attar Singh Ji Maharaj exposed Bhai Teja Singh to rigorous spiritual training and tests. On his arrival at Gur Sagar Sahib, Mastuana, Sant Attar Singh Ji entrusted to him the duties of running a school, which he carried out faithfully under great stresses, strains and criticism. Many disciples of Sant Attar Singh Ji Maharaj started thinking that Bhai Teja Singh has been given only the teaching duties whereas they were carrying out physical duties of digging of earth and other manual labour. Perceiving this, Sant Attar Singh Ji asked Bhai Teja Singh to dig the surroundings of big holy tank of the Gurdwara, 15 feet wide and one foot deep, within five weeks. In spite of this arduous manual work, Bhai Teja Singh Ji carried out the instructions of Sant Ji Maharaj faithfully and effectively, in addition to his teaching duties. Sant Ji Maharaj came after five weeks to Gur Sagar Sahib, Mastuana and on seeing the progress of teaching and digging of earth work being done by Bhai Teja Singh, approved it and showered his blessings on him, thereby indicating that he can also undertake physical work with all humility and devotion. This created further jealousy among the other disciples against Bhai Teja Singh and thus he was subjected to various kinds of criticism from them. They started putting many kinds of false complaints to Sant Ji Maharaj against Bhai Teja Singh and went to the extent of saying that the latter has spoiled the work and has eroded the funds of Gur Sagar Sahib, Mastuana. Once Sant Ji Maharaj called Bhai Teja Singh, gave patting on his back with affection, and narrated the holy hymns of Guru Arjan Dev Ji (Sukhmani Sahib, Guru Granth Sahib, Page 275):

Prabh Ki Aagya Aatam Hitaawai. Jiwan Mukat Souu Kahaawai.

Taisa Harkh Taisa Uus Sog. Sada Anand Teh Nahi Biog.

Taisa Swaran Taisi Uus Maati. Taisa Amrit Taisi Bikh Khaati.

Taisa Maan Taisa Abhimaan. Taisa Rank Taisa Raajan.

Jo Vartaee Sae Jugat. Nanak Oh Purkh Kabiae Jiwan Mukat.

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥ ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥

ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ ॥ ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥

ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ॥ ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥

ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥ ਤੈਸਾ ਰੰਗੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥

ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥ ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ॥ (੨੭੫)

One who completely resigns to the Divine Will realizes the God within and becomes free from the bondage of birth and rebirth. He gets above all the worldly pleasures and sorrows. He always remains in the Eternal Divine bliss and never feels separation from the God within. For whom gold and clay are the same and he is above the different tastes of nectar (sweetness) and the bitter poison. For whom the worldly admiration and defamation and abuses are the same. He takes the poor and the rich on a par. Nanak sayeth that a person who completely submits to the Will of God gets the Divine Realization within and becomes immortal.

With recitation of the above-mentioned holy hymn, Sant Attar Singh Ji Maharaj told, "Teja Singh Ji, people regard me as a saint, but it is difficult even to become a sikh of Guru Nanak Dev Ji." This clearly indicated that Sant Ji Maharaj prepared Bhai Teja Singh Ji for still strict tests of enduring criticism, abuses and defamation in the same way as admiration, fame and praises. In the next few days, the same things happened and Bhai Teja Singh was loudly criticized, abused and even man-handled by the jealous people. He endured all these with serene mind and showed great humility. So much so that the disciples and other people of surrounding villages created such a kind of atmosphere that Sant Attar Singh Ji Maharaj asked Bhai Teja Singh Ji to quit this place after handing over all the charges of the school, gurdwara, Guru Ka Langar and other infrastructure to a committee formed for this purpose. He completely submitted to the words of Sant Ji Maharaj and handed over all the charges to the committee. At this time, there was a debt of Rupees ten thousand due to the receipt of advance construction material and wages of the labour engaged on construction work. On the next day when he met Sant Ji Maharaj, he was asked to try to clear the debt. Bhai Teja Singh Ji with folded hands humbly told that he would mortgage his only house at Gujranwala and clear the debt of the holy place. This inspired the other devotees sitting there who exclaimed, "Bhai Teja Singh Ji has won the spiritual battle". Sant Ji Maharaj was extremely pleased with the successful passings of Bhai Teja Singh Ji in various tests and showered his blessing on him saying, "Bhai Teja Singh has to render a great service to humanity and he will continue to do so wherever he goes."

Serving Educational Institutions

Sant Teja Singh Ji left Gur Sagar Sahib, Mastuana and reached Gujranwala. He mortgaged his only house and cleared the debts. He tried to keep himself aloof from the public life and engrossed himself in the Divine Name. However, within a few days, the Gujranwala public approached Sant Teja Singh Ji and requested him to restart the Guru Nanak Khalsa College Gujranwala under his patronage. He declined but when he was told that this is the decision of the holy congregation and is a binding on him, he accepted the same. He started this College in 1917 and remained its Principal up to 1919. Pt. Madan Mohan Malviya, President of Banaras Hindu University, approached Sant Attar Singh Ji Maharaj in 1919 and requested him for the services of Sant Teja Singh for starting Teacher's Training College in that University. Sant Attar Singh Ji Maharaj asked Bhai Teja Singh Ji to go to Banaras to help the University. Sant Teja Singh Ji joined as Principal of this College and established its working. He remained there for about one year. This gave great fame to him. The distinguished personalities and the holy congregation approached Sant Attar Singh Ji Maharaj to call back Bhai Teja Singh for starting Akal College at Gur Sagar Sahib, Mastuana. Bhai Teja Singh Ji resigned the job of Principalship of Banaras Hindu University and joined service at Akal College, Mastuana, which he faithfully did till the end of 1920. Sant Teja Singh Ji also established Khalsa High School, Kallar in Rawalpindi district (now in Pakistan) and other educational institutions and carried out the instructions of Sant Attar Singh Ji Maharaj for rendering service to various educational institutions and service to humanity. He was sent many a time by Sant Attar Singh Ji Maharaj to resolve very crucial and vital issues of the Sikh Panth by conveying the message of Sant Ji Maharaj to various organizations of the Sikhs including Shromani Gurdwara Parbandhak Committee.

Final Spiritual Training

Perceiving his last days, Sant Attar Singh Ji Maharaj asked Bhai Teja Singh to leave all other activities and be with him. Bhai Teja Singh Ji constantly remained in attendance on Sant Attar Singh Ji Maharaj and imbibed final spiritual training and merged his identity with the One-in-All and the All-in-One. Sant Attar Singh Ji Maharaj

bestowed his blessings on Bhai Teja Singh Ji to carry out the divine mission of Guru Nanak for the upliftment of mankind without any distinction of caste, creed, race or colour.

Construction of Gurdwaras

He constructed Gurdwara Tapiana Sahib Kanoha Ki Jhangi (now in Pakistan) where Sant Attar Singh Ji Maharaj had constantly meditated on the Divine Name for about two years. In 1932, he undertook the construction of Gurdwara Nanaksar Chima (Sangrur, Punjab, India) whose foundation was earlier laid by Sant Attar Singh Ji Maharaj by revealing that this place had been blessed with the holy visit of Guru Nanak Dev Ji and completed it in the succeeding years and also established a Gurmat Vidyala there. He also laid the foundation of Gurdwara Janam Asthan Nanaksar Chima in 1960 at the place where Sant Attar Singh Ji Maharaj was born. At the time of his passing four storeys were completed.

The Spiritual Upliftment Work

With the hearty blessings of Sant Attar Singh Ji Maharaj, Sant Teja Singh Ji undertook the work of spiritual uplift among the sikhs and other communities without any distinction of cast, creed, race or colour in India and many other foreign countries.

(a) In the United Punjab : From 1928-47, Sant Teja Singh Ji preached the Divine path (Guru Nanak's teachings) in the United Punjab, particularly in the areas from Lahore to Peshawar. He used to say, "My dear fellows (both Sikhs and Hindus) leave these areas and settle down in the areas beyond Lahore." While saying so in early forties, he has had the vision of the uprooting of the people of these areas. His prophecy came true in 1947 when India was partitioned.

(b) At Khalsa College Amritsar : Sant Ji used to inspire the students to imbibe the divine virtues along with the worldly education. Some of the students would argue that they do not find time from their studies for reciting the holy hymns and the Divine Name. Sant Ji explained, "Where there is a will, there is a way." When I was ignorant of the holy hymns and the Divine Name, I had to exert very hard to get through the various examinations from the Punjab University. However, when I started devoting time in the evenings and mornings in the Divine Name and the recitation of the holy



Sant Teja Singh Ji Maharaj
with devotees at Baru Sahib (August 1960)

mns, I felt neither tension nor difficulty in qualifying my examinations with honour and success during my studies in England and USA". In 1949, he addressed the students at Khalsa College, Amritsar and inspired them to follow the path of Guru Nanak and participate in spreading His message to the mankind for establishing the Divine peace in the world. Those students who offered themselves for the mission of Guru Nanak were taken to Paonta Sahib in Himachal Pradesh for teaching the basic tenets of the Divine Path shown by Guru Nanak.

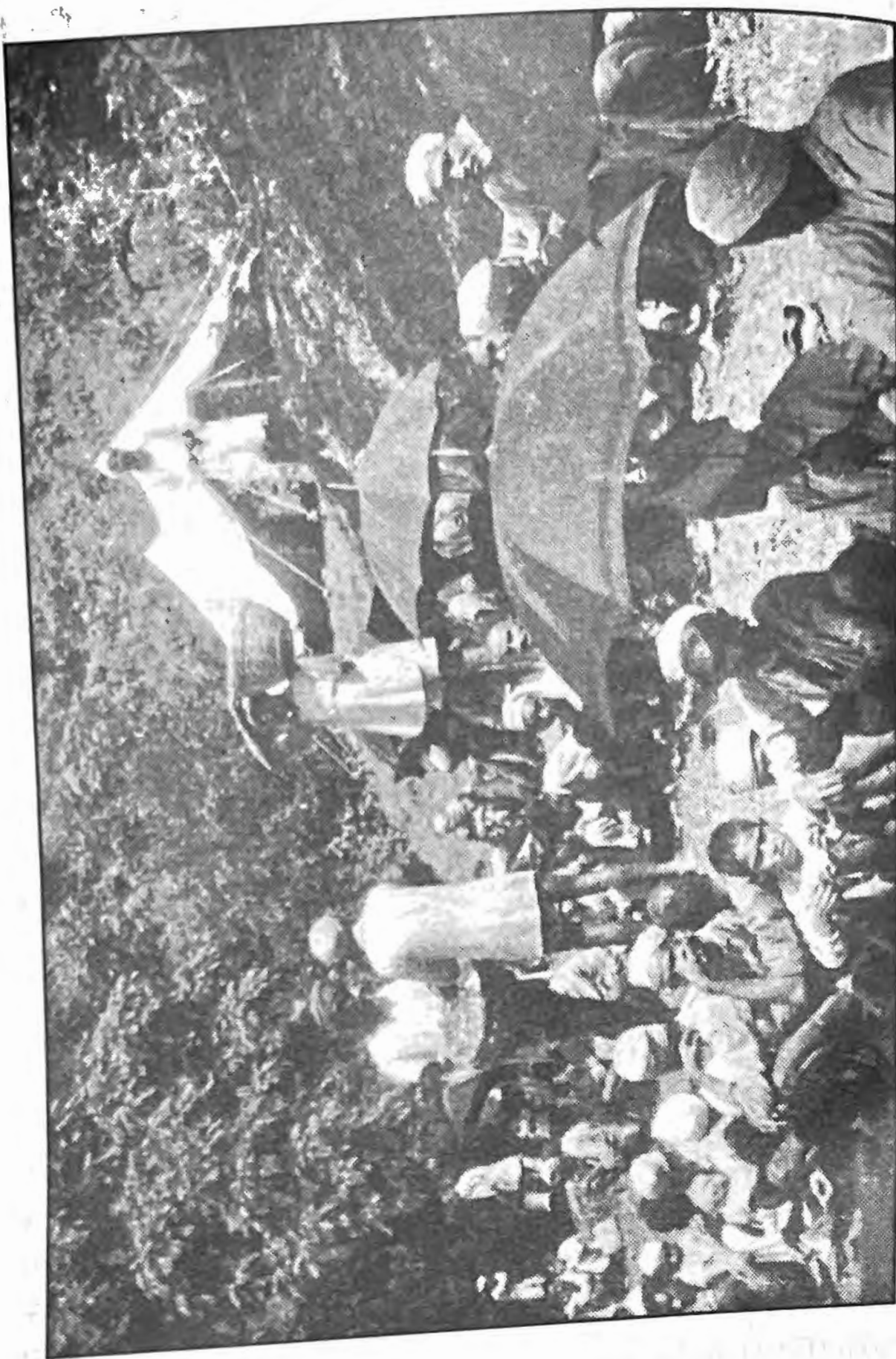
(c) In African Countries : In 1954, he went to many African countries and spread the message of Guru Nanak. He advised the Asian settlers to develop love and affection for the local population and help their needy brethren. In Uganda, he told the settlers that the day may not be far off when they would have to leave this country. This did happen in the subsequent years during the regime of Idi Amin.

Addressing the Eighth Congress of Religions in Japan

He undertook the work of spiritual uplift in humanity in Thailand, Malaysia, Singapore, Japan, USA and Canada in 1955-56. During this period, he delivered an address on the occasion of the Eighth Congress of Religions for the world peace organised by Ananai-Kyo, Shimizu city, Japan in 1956. The full text of this lecture "The way to establish Permanent peace" is given in the following pages.

Revelation of the Tapo Bhoomi Baru

In July 1957, he revealed the Tapo Bhoomi of Baru where many rishis, munis and saints had meditated on the Divine Name and also blessed with the holy visit of Tenth Guru. Here, Gurdwara was constructed and provision of Guru Ka Langar was made. The first Akhand Path (continuous recitation in full of Sri Guru Granth Sahib) was solemnized in August 1960. During the invocatory prayer (Ardas) he passionately prayed, with tears rolling down, to Akal Purakh (God) to bestow His Grace on the sacred mission so that it grows and carries His message of the Divine peace and spiritual brotherhood to the mankind in the world. He used to visit this place during summer along with his devotees for meditation and solemnization of Akhand Path till his demise.



Foundation stone of Sant Attar Singh Hari Sadhu Ashram was laid in 1956. The first Akhand path was held in a tent during August 1960

The Kalgidhar Trust

For continuing the work of the spiritual uplift among the people through combination of the scientific education with the religious education, Sant Ji organised a trust named as the Kalgidhar Trust. The activities of this trust, based at the Sant Attar Singh Hari Sadhu Asharam, Baru Sahib, Himachal Pradesh, carried out as per the blessings and guidance of Sant Ji are contained in the following pages.

The Call of the Almighty

He received the call of the Almighty on July 3, 1965 at Nanaksar Chima and merged with the One-in-All and the All-in-One.

*"Kabhu Saadh Sangat Eh Paawai
Uus Asthaan Te Bauhar Na Aawai
Antar Hoae Gian Pargaas
Uus Asthaan Ka Nabi Binaas
Mun Tun Naam Ratte Ik Rang
Sada Baseh Paarbraham Kai Sang
Jyon Jal Meh Jal Aaye Khataana
Tyon Joti Sang Jot Samaana
Mit Gai Gavun Paae Bisraam
Nanak Prabh Kai Sad Kurbaan"*

“ਕਬਹੂ ਸਾਧ ਸੰਗਤਿ ਇਹੁ ਪਾਵੈ ॥
ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ ॥
ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ ॥
ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥
ਮਨ ਤਨ ਨਾਮਿ ਰਤੇ ਇਕ ਰੰਗਿ ॥
ਸਦਾ ਬਸਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਸੰਗਿ ॥
ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥
ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥
ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਰਾਮ ॥
ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ ॥”

(Page 278, Guru Granth Sahib)

Just like as water becomes one with the ocean after entering it, the Divine Soul (Aatma) becomes one with the Divine Light (Parmatma) on merging with Him.



Sant Teja Singh Ji
Addressing the 'Eighth World Religions Conference'
for the world peace at Shimizu, Japan, 1956

The Way to Establish Permanent Peace

*Address by Sant Teja Singh, MA, LLB (Punjab), AM
(Harvard, USA) on the occasion of the Eighth Congress
of Religions for the world peace organised by Ananai-
Kyo, Shimizu City, Japan, 1956.*

Ik Onkar Satgur Parsad
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ik Onkar Satnam Karta Purkh Nirbho Nirvair
Akal Moorat Ajooni Saibhang Gurbarsad.
Jap
Aad Sach Jugad Sach.
Hai Bhee Sach Nanak Hosi Bhee Sach.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਜਪੁ ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

There is but one all embracing and all powerful Divinity, who manifests Himself first in the shape of the Word, and then through the whole created universe.

He is the One-in-All and the All-in-One. He is the Eternal Reality and His name is also Eternal.

He is the Creator and has the power of Independent self creation. (He can create everything by himself).

He is above all fear, and above all enmity.

He is a deathless Being, is immortal and is free from birth and rebirth.

He is self existent and the fountain-head of all the motive force in the universe.

He can be realized through the Satguru (One who has realized the Divine within and has become God Conscious).

Sayeth Nanak, O, Searcher after Truth, meditate on the name. Waheguru, God the Boundless Divine Reality, the remover of the veil of Ignorance from the human mind, who was true and self existent before creation, was true through all the ages (Yugas), is true now, and shall be true and self existent for all times to come.

Religion is a subjective research. It is as scientific, nay more exact in its realization than the objective research called science. The whole material world is the manifestation of the Eternal Divine. In other words, the whole physical world is the physical frame of God. The scientific research deals with this frame. For long, science groped in darkness and classified matter and spirit as two distinct things but now its ultimate research has found in the words of J B S Haldane :

The material world, which has been taken for a world of blind mechanism, is in reality a spiritual world, seen very partially and imperfectly.

The only real world is the Spiritual World. The truth is that not matter, not force, not any physical thing, but mind and personality is the Central fact of the universe. This is now supported by all advanced physicists.

Albert Einstein :

I believe in God, the God of Spinoza, who reveals Himself in the orderly harmony of the universe. I believe that intelligence is manifested throughout all nature.

Kirtler F Mather :

For several decades the results of scientific investigation appeared to be leading directly towards a mechanic explanation of the nature of cosmic energy. All that has changed in the last few years.

we know that the latest of the analysis of material objects, we penetrate as far as we may into the secret of the nature of , gives wholly different impression from that which our had a generation ago..... The nearest approach we have far made to the ultimate in our analysis of matter and of energy tes that the universal reality is mind. Matter becomes simply ressession of mind. This represents my belief about God. It leads ly to a statement about personality. For me God is everything universe which tends to produce a fine personality in human .

Unfortunately the Real looking within, and the Realization of 'vine in the human heart has been neglected by most of the ous cults. Rituals and forms have taken the first place, and the tials of the Divine Research, meditation on the Divine Name, Hari Kirtan (singing hymns in the Divine praise), the practice Religious Truths in our daily life, have been relegated to a one.

is the duty of all the religionists to come on a common platform give to the world the message so simply and forcefully given by Arjan (the fifth Guru Nanak) in his Sukhmani Sahib ('The of peace and Atonement).

purest and highest Dharma (Religion) is :

tion on the Divine name and the performance of right- and unselfish actions in our daily life.

*Sarab Dharam Meh Srest Dharam
ar Ko Naam Jap Nirmal Karam"*

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥

ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥" (੨੬੬)

way to this World Federation of Religions has been paved uru Arjan, by bringing on the same spiritual platform all those meditated on the Divine Name, without any distinction of , creed, race or colour, on the land of Hindustan. Not only he gs them on the same stage as equal co-partners in the spiritual , but he also demonstrates scientifically for the first time in history of religion, that the Sphere of God Consciousness or the tion of the Divine within is a real permanent and fixed stage,

which a Searcher after Truth can reach if he sincerely carries on the research and goes on the path of devotion and prayer without falling into the pitfall which come in the way of this long and arduous journey.

In the first stage of one's Devotional Career, worldly fame and success naturally come to him. If he is puffed up by this, he falls in to the pit of pride. If, however, in deep humility and meekness he goes on and thinks that all fame and success is God's, then occult powers begin developing in him. Ridhi and Sidhi knock at his door. People are attracted to him with all kinds of offerings in money and kind.

If he begins using them for his personal comforts only, then further progress is stopped. If, however, he spends them for the unselfish services of mankind in any shape or form then he reaches the stage Sidhi, whatever he speaks out comes to pass.

This stage is the most slippery one in the Path of Divine Realization. People flock to him for the attainment of worldly ends and ask for his blessings. If he begins doing so, he stops all further progress and fritters away the power he has so far attained.

If, however, he keeps his power under control, then, he reaches the stage of knowledge. Past and future open to him and he gets a Vision of the immensity of this universe. Then he humbly falls down on his knees and feels in the words of Issac Newton – "that he is only picking pebbles on the shores of the boundless ocean of the all pervading Divine mind." In this frame of mind, God's grace descends upon him and he becomes at one with the One-in-All and the All-in-One.

When collecting the sacred hymns of the first four Gurus (Guru Nanak, Angad, Amardas, and Ramdas) in Guru Granth Sahib, the Holy Scripture of the Sikhs, Guru Arjan has, side by side with his own hymns and those of the first four Gurus, placed the hymns of all Bhagats of the 15th century who followed the path of devotion and prayer and realised the Divine within.

These Bhagats belonged to all classes and religions, and in the beginning followed the rites and rituals of their own sect, but as they went on, all rituals and forms dropped away and they all with one

voice proclaimed the same Truth, the Existence and the Realization of an all pervading and all embracing Divine Reality, the One-in-All and the All-in-One. Thus establishing once for all that the Sphere of God Consciousness is a live Realization, and he who honestly searches after it in meek humility, and keeps the company of God Conscious persons reaches it.

Here I will take seven of these Bhagats and give their final experiences in their own words:

I. Ramanand was a Gaurh Brahman and a Vaishnava. He was an extreme devotee of outward cleanliness and ritualism. He started as a worshipper of Krishna Moorti. Then took to meditation on Ram (the all pervading). Being an honest searcher after truth, he went on his way of meditation and prayer and ultimately reached the stage which is given in his own words (page 1195, Guru Granth Sahib):

Basant Ramanand Ji Ghar 1

Ik Onkar Satgur Parsad

Kat Jayiai Re Ghar Lago Rang.

Mera Chitt Na Chalie Man Bhayo Pang. (Rhao)

Ek Diwas Man Bhae Umang. Ghas Chandan Choa Baub Sugandh.

Poojan Chaalli Brahm Thai. So Brahm Bataio Gur Man Hee Mabe. (1)

Jaba Jayiai Tah Jal Pakhan. Tu Poor Rabio Hai Sab Samaan.

Bed Puran Sabh Dekhe Joae. Oohan Tau Jayiai Jau Ihan Na Hoi. (2)

Satgur Mein Balibaari Tor. Jin Sakal Bikal Bharam Kaate Mor.

Ramanand Suami Ramat Braham. Gur Ka Sabad Kattai Kot Karam. (3)(1)

ਬਸੰਤ ਰਾਮਾਨੰਦ ਜੀ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਤ ਜਾਈਐ ਰੇ ਘਰ ਲਾਗੋ ਰੰਗੁ ॥

ਮੇਰਾ ਚਿਤੁ ਨ ਚਲੈ ਮਨੁ ਭਇਓ ਪੰਗੁ ॥ ੧ ॥ ਰਹਾਉ ॥

ਏਕ ਦਿਵਸ ਮਨ ਭਈ ਉਮੰਗ ॥ ਘਸਿ ਚੰਦਨ ਚੋਆ ਬਹੁ ਸੁਗੰਧ ॥

ਪੂਜਨ ਚਾਲੀ ਬ੍ਰਹਮ ਠਾਇ ॥ ਸੋ ਬ੍ਰਹਮੁ ਬਤਾਇਓ ਗੁਰ ਮਨ ਹੀ ਮਾਰਿ ॥੧॥

ਜਹਾ ਜਾਈਐ ਤਹ ਜਲ ਪਖਾਨ ॥ ਤੂ ਪੂਰਿ ਰਹਿਓ ਹੈ ਸਭ ਸਮਾਨ ॥

ਬੇਦ ਪੁਰਾਨ ਸਭ ਦੇਖੇ ਜੋਇ ॥ ਉਹਾਂ ਤਉ ਜਾਈਐ ਜਉ ਈਹਾਂ ਨ ਹੋਇ ॥ ੨॥

ਸਤਿਗੁਰ ਮੈ ਬਲਿਹਾਰੀ ਤੋਰ ॥ ਜਿਨਿ ਸਕਲ ਬਿਕਲ ਭ੍ਰਮ ਕਾਟੇ ਮੋਰ ॥

ਰਾਮਾਨੰਦ ਸੁਆਮੀ ਰਮਤ ਬ੍ਰਹਮ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮ ॥੩॥੧॥ (੧੧੯੫)

Where shall I go now, I have realized the source of life and bliss in my own heart. My mind now does not wander, it has found its heaven of peace and bliss.

One day a desire to go to the temple rose in my mind. I rubbed Sandal wood with water and made a paste of it, took rose water and all kinds of scents and started for the temple of God. But now the Guru has made me realize the Divine in my own heart.

Wherever I go to the temple, I only see water and stone images, but Thou O Lord art all pervading. I have closely studied the Vedas and the Puranas in the search of God. However, there is no need of going to them. He is a live reality in the human heart. O my Satguru (the shower of the Path of Realization), I am a sacrifice to Thee. You have completely uprooted all my doubts and fears. Ramanand Swami now realizes the all pervading Divine. The meditation on the Gurmantra Ram, given to me by the Guru, has freed me from the shackles of all past Karmas.

II. Bhagat Kabir was a weaver by caste. He was disciple of Ramanand. He meditated on the all pervading Ram and was known as the greatest Bhagat of his time, a Braham Giani who felt the whole universe as a manifestation of the Divine and saw God in everything, which he in his own words puts thus (Page 1349, Guru Granth Sahib) :

Prabhati, Kabir Jio

Aval Alah Noor Upaaya Kudrat Ke Sab Bandai.

Ek Noor Te Sab Jag Upjia Kaun Bhalai Ko Mandai. (1)

Loga Bharam Na Bhoolo Bhai.

Khaalik Khaalak Khalak Meh Khaalik

Poor Rahio Sarb Thaain (1) Rhao

Maati Ek Anek Bhaant Kar Saaji Saajanhaarai.

Na Kachh poch Maati Ke Bhaandai.

Na Kachh Poch Kanbhaare (2)

Sab Meh Sacha Eko Soi Tis Ka Kiya Sabh Kachh Hoi.

Hukam Pachhaane So Eko Jaane Banda Kabie Soi (3).

Aloh Alakh Na Jai Lakhia Gur Gurh Dina Meetha.

Kah Kabir Meri Sanka Naasi Sarb Niranjana Ditha (4) (3)

ਪ੍ਰਭਾਤੀ ਕਬੀਰ ਜੀਓ ॥
 ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥
 ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ ॥ ੧ ॥
 ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ ॥

ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ
 ਪੂਰਿ ਰਹਿਓ ਸੂਬ ਠਾਂਈ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥
 ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਂਡੇ ਨਾ ਕਛੁ ਪੋਚ ਕੁੰਭਾਰੈ ॥ ੨ ॥
 ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥
 ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥੩॥

ਅਲਹੁ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਿ ਗੁਣੁ ਦੀਨਾ ਮੀਠਾ ॥

ਕਹਿ ਕਬੀਰ ਮੇਰੀ ਸੰਕਾ ਨਾਸੀ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ ॥ ੪ ॥ ੩ ॥ (੧੩੪੯)

The first manifestation of Alah was Light, and then nature evolved all mankind. The whole created universe sprang up from One Divine Light, then whom shall we call good and whom bad (high or low). O man, do not loose yourself in false doubts. He is the One-in-All and the All-in-One and pervades the whole creation. The creator is in His universe and the universe is in Him. Like a potter he has created all kinds of forms and species, from one common clay (Panch Tat). Both the created forms and the creator are natural and faultless. The same Divine Reality pervades all the created things and He is the sole creator. He who intunes Himself with the Divine Law, realizes the one everlasting Godhood. Such a person has the right to be called a man (an ideal man who has reached the goal of true manhood). The Guru (God Conscious guide) has given me the Sweet Divine Name, whose taste like a dumb person I can feel but cannot express in words. Sayeth Kabir all my doubts have been removed and I see the Divine everywhere through and through the whole created universe.

III. Namdev a Maharashtrian Bhagat (a devotee of Gobind), was washerman, dyer and calico printer. He started his devotional career as an idol worshipper, but being a true and non-sophisticated searcher after the Eternal Divine reached the stage of self-realization. He says (Page 988, Guru Granth Sahib) :

Mali Gaura Bhagat Namdev Ji

Sabhi Ghat Raam Bolai Raama Bolai.

Raam Bina Ko Bolai Re. (1) (Rhao)

Ekal Maati Kunchar Chiti Bhaajan Hai Baub Naana Re.

Astbaawar Jangam Keet Patangam Ghat Ghat Raam Samaana Re. (1)

Ekal Chintta Raakh Ananta Aur Tjoh Sabh Aasa Re.

Pranhwai Naama Bhae Nihkaama Ko Thaakur Ko Daasa Re. (2) (3)

ਮਾਲੀ ਗਉੜਾ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ॥

ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ ॥

ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਏਕਲ ਮਾਟੀ ਕੁੰਚਰ ਚੀਟੀ ਭਾਜਨ ਹੈਂ ਬਹੁ ਨਾਨਾ ਰੇ ॥

ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਮ ਘਟਿ ਘਟਿ ਰਾਮੁ ਸਮਾਨਾ ਰੇ ॥ ੧ ॥

ਏਕਲ ਚਿੰਤਾ ਰਾਖੁ ਅਨੰਤਾ ਅਉਰ ਤਜਹੁ ਸਭ ਆਸਾ ਰੇ ॥

ਪ੍ਰਣਵੈ ਨਾਮਾ ਭਏ ਨਿਹਕਾਮਾ ਕੋ ਠਾਕੁਰੁ ਕੋ ਦਾਸਾ ਰੇ ॥ (੯੮੮)

Ram speaks through all the created frames (bodies). None else but Ram speaks. From an ant to an elephant all variegated forms have been created out of one clay (composite of five elements). Ram pervades through the mineral kingdom. The creatures which walk on their legs the worms, insects and birds flying in the air. It is He who moves in them.

Then O man give up all attachments to the worldly things and rising above all desires, ever keep the mind fixed on the Divine Name. Then sayeth Namdev in deep humility and meekness, thou shalt become a selfless searcher after Truth and become one with Him. The worshipper and the worshipped Divinity shall blend into each other.

IV. Sheikh Farid or Sheikh Brahm was a Mohammedan searcher after Truth. He followed the rites and rituals of his religion and was very strict in saying his Namaz (Mohammedan Prayer) five times a day. He meditated every morning on Alah. Being a true and honest seeker he reached the conclusion that God existed in the hearts of all men and if one really wishes to realize Him, he should not hurt the feelings of any one.

In his own words Sheikh Farid says (Page 1384, Guru Granth Sahib) :

Salok Farid Jio
 Ik Pbika Na Gaalai Sabbna Mai Sacha Dhanhi
 Hiau Na Kebi Thaahe Maanhak Sabb Amolwe (129)
 Sabbna Man Manhik Thabunh Mool Machaangwa
 Je Tau Piria Di Sik Hiau Na Thaahe Kabida (130)
 ਸਲੋਕ ਫਰੀਦ ਜੀਉ ॥

ਇਕੁ ਫਿਕਾ ਨ ਗਾਲਾਇ ਸਭਨਾ ਮੈ ਸਚਾ ਧਣੀ ॥

ਹਿਆਉ ਨ ਕੈਰੀ ਠਾਹਿ ਮਾਣਕ ਸਭ ਅਮੋਲਵੇ ॥

ਸਭਨਾ ਮਨ ਮਾਣਿਕ ਠਾਹਣੁ ਮੂਲਿ ਮਚਾਂਗਵਾ ॥

ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਹੀਦਾ ॥ (੧੩੮੪)

Do not speak rudely to any one, as the same Divine Master dwells in the hearts of all. Do not break the heart of any one, as every heart is a priceless jewel in the Divine Realm. The hearts of all are priceless jewels of Peace and Bliss. You should never give them a blow by word, deed or action. If you long for the realization of the Divine Reality, then do not give a rude shock to the heart of any one.

V. Bhikhan was also a Mohammedan Saint. He meditated on the Divine Name and expressed his final Realization in the following words (Page 659, Guru Granth Sahib) :

Rag Sorith Bane Bhagat Bhikhan Kee

Ik Onkar Sat Gur Parsad.

Aisa Nama Ratanu Nirmolku Punai Padarathu Paaiya

Anik Jatan Kari Hirde Rakbiaa Ratanu Na Chhapai Chhapaiaa.

Hari Gun Kehnte Kebenu Na Jaee. Jaise Goonge Kee Mithiaaee. (1) (Rahau)

Rasna Ramat Sunat Sukhu Sarwana

Chiti Cbete Sukhu Hoe.

Kabu Bhikhan Duae Nain Santokbae

Jeh Dekhan Teh Soee. (2) (2)

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਭੀਖਨ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਐਸਾ ਨਾਮੁ ਰਤਨੁ ਨਿਰਮੋਲਕੁ ਪੁੰਨਿ ਪਦਾਰਥੁ ਪਾਇਆ ॥

ਅਨਿਕ ਜਤਨ ਕਰਿ ਹਿਰਦੈ ਰਾਖਿਆ ਰਤਨੁ ਨ ਛਪੈ ਛਪਾਇਆ ॥

ਹਰਿ ਗੁਨ ਕਹਤੇ ਕਹਨੁ ਨ ਜਾਈ ॥ ਜੈਸੇ ਗੂੰਗੇ ਕੀ ਮਿਠਿਆਈ ॥ ੧॥ ਰਹਾਉ ॥

ਰਸਨਾ ਰਸਤ ਸੁਨਤ ਸੁਖੁ ਸੁਵਨਾ ਚਿਤ ਚੇਤੇ ਸੁਖੁ ਹੋਈ ॥

ਕਹੁ ਭੀਖਨ ਦੁਇ ਨੈਨ ਸੰਤੋਖੇ ਜਹ ਦੇਖਾਂ ਤਹ ਸੋਈ ॥ (੨) (੨) (੬੪੯)

The priceless Jewel of the Divine Name has been bestowed upon me as a reward of my good Karmas. It has found a permanent place

in my heart. In spite of all my efforts to hide, its glory shines forth on my forehead and radiates through the whole of my frame. The Divine attributes and His praise cannot be expressed in words. It is just like a dumb person who enjoys dainty sweets, but cannot find words for telling what he experiences. By meditating on the Divine Name with my tongue and hearing it with my ears and fixing it in my mind, I have attained a state of permanent bliss. Sayeth Bhikhan, my eyes have awakened to the Divine Glory, and I see Him everywhere.

VI. Ravidass a cobbler by profession, devotes himself to meditation on Ram, the all pervading, and attains the stage of Enlightenment. High-caste Brahmins fall down at his feet to receive his blessings and get the gift of the Divine Name. The stage of mind which he reached is given here in his own words (Page 345, Guru Granth Sahib) :

Gauri Ravidass Jio

Begam Pura Sabar Ko Nau. Dookh Andoh Nabi Tih Thaaui.

Na Taswis Khiraj Na Maal. Khauf Na Khata Na Taras Jawaal (1)

Ab Mohe Khoob Vatan Gah Paaee. Uhan Khair Sada Mere Bhai. (1) (Rhaui)

Kaim Daim Sada Paatsahi. Dom Na Sem Ek So Aahi.

Aaba Dan Sada Mashoor. Uha Gani Baseh Mamoor. (2)

Tio Tio Sail Kareh Jio Bhawai. Marham Mehal Na Ko Atkaawai.

Keh Ravidass Khlaas Chamaara.

Jo Ham Sabri So Mit Hamaara. (3) (2)

ਗਉੜੀ ਰਵਿਦਾਸ ਜੀਉ ॥

ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ ॥ ਦੂਖ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥

ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥ ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥ ੧ ॥

ਅਬ ਮੋਹਿ ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ ॥

ਉਹਾਂ ਖੈਰਿ ਸਦਾ ਮਰੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ ॥ ਦੋਮ ਨ ਸੇਮ ਏਕ ਸੋ ਆਹੀ ॥

ਆਬਾਦਾਨੁ ਸਦਾ ਮਸਹੂਰ ॥ ਉਹਾਂ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ ॥ ੨ ॥

ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ ॥ ਮਹਰਮ ਮਹਲ ਨ ਕੋ ਅਟਕਾਵੈ ॥

ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ ॥

ਜੋ ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ ਹਮਾਰਾ ॥ ੩ ॥ ੨ ॥ (੩੪੫)

I have reached that region of spiritual life which is free from all anxiety. There is no pain and sorrow. There is no attachment and no

taxes to pay. I have risen above all fear, error and there is no coming down from this stage.

I have found my true Home and enjoy eternal bliss. The crown of everlasting spiritual Kingship has been bestowed on me. All thoughts of mine and thine, second or third have vanished. I see one and one alone. It is an ever glorious eternal realm and in it dwell those whose hearts are filled with the glory of God. Having reached at oneness with the Divine Law, their actions become spontaneous and natural, free from all restraints of attachment. Sayeth Ravidass Chamaar, all shackles of doubts and fears have been removed. I have become a free man and he who has reached this stage is my true friend and spiritual companion.

VII. Pipa was Raja of Gungraogarah, India. He was a disciple of Ramanand and meditated on Ram, the all pervading. He gives his experience along the path of self Realization in the following words (Page 695 Guru Granth Sahib):

Dhanasari Bani Bhagtan Ki

Ik Onkar Satgur Parsad

Peepa

Kaiyo Deva Kaiyo Deval Kaiyo Jangam Jati

Kaiyo Dhoop Deep Nai Beda Kaiyo Pojao Paati (1)

Kaia Baub Khand Khojte Nav Nidh pai

Na Kachh Aibo Na Kachh Jaibo Ram Ki Dubai (1) (Rbao)

Jo Brahmande Soi Pinde Jo Khojai So Pawai

Peepa Pranhwai Param Tatt Hai Satgur Hoe Lakhaawai (2)

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪੀਪਾ

ਕਾਯਉ ਦੇਵਾ ਕਾਇਅਉ ਦੇਵਲ ਕਾਇਅਉ ਜੰਗਮ ਜਾਤੀ ॥

ਕਾਇਅਉ ਧੂਪ ਦੀਪ ਨਈਬੇਦਾ ਕਾਇਅਉ ਪੂਜਉ ਪਾਤੀ ॥ ੧ ॥

ਕਾਇਆ ਬਹੁ ਖੰਡ ਖੋਜਤੇ ਨਵ ਨਿਧਿ ਪਾਈ ॥

ਨਾ ਕਛੁ ਆਇਬੋ ਨਾ ਕਛੁ ਜਾਇਬੋ ਰਾਮ ਕੀ ਦੁਹਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥

ਪੀਪਾ ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰੁ ਹੋਇ ਲਖਾਵੈ ॥ ੨ ॥ (੬੯੫)

One need not go to a temple and worship a stone image. One need not burn incense, light ghee in earthen pots, take flowers and

green leaves for Puja (for worship of the stone deity). Search within and you shall realize the Divine who dwells in all human frames. The whole universe is a manifestation of the Eternal Divine. All forms spring from the Divine Ocean and then like waves in the sea merge into it.

The Eternal Divine who permeates the universe, is in every human heart. He who looks within by meditation and prayer realizes Him. In deep humility says Pipa, The Eternal Divine is an Everlasting Reality, and the guidance of a True Teacher, who is God Conscious, makes one realize Him, both within and without. The whole outlook is changed and the universe manifests itself clothed in one Divine Glory.

The above instances of seven searchers after God, who belonged to various castes, creeds and ranks of society, who began their search after truth in their own way, but ultimately took to meditation on the Divine Name, Ram, Gobind or Alah, clearly shows to us that every sincere and honest searcher after truth is naturally guided in his path of self-realization and becomes God Conscious. His mind throbs with love for the whole created universe and all mankind appear to him as brothers and sisters in spirit, without any distinction of caste, creed race or colour.

In the words of Guru Arjan, he feels (Page 1299, Guru Granth Sahib) :

Kanrha Mahalla 5

Bissar Gai Sabb Taat Parai.

Jab Te Saadh Sangat Mohe Pai (1) (Rhao)

Na Ko Bairee Nahi Begaana Sagal Sang Ham Ko Ban Aaee. (1)

Jo Prabh Keeno So Bhal Manio Eh Summat Sadhu Te Paaee. (2)

Sabb Meb Rav Rabia Prabh Ekkai Pekh Pekh Nanak Bigsaai. (3) (8)

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥

ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥ ੧ ॥

ਜੋ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਓ ਏਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ ॥ ੨ ॥ (੧੨੯੯)

ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੈ ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ ਬਿਗਸਾਈ ॥੩॥੮॥ (੧੨੯੯)

Ever since I have found the company of Saints and followed their directions all thoughts of mine and thine have vanished. No one is my enemy and none a stranger. I feel every one as my spiritual Kith and Kin. Whatever God does is for the best. I always keep myself resigned to His Will. This balanced state of mind I have found by following the advice of God Conscious persons. I realize the Eternal Divine providing through the whole created universe. It fills the heart of Nanak to see Him thus manifested in His Creation.

It is this Realization from within that can be a permanent basis of World Peace, for which we have assembled here, in this our Eighth World Congress of Religions for the establishment of World Peace. So let us gird up our loins and without leaving our independent Rites and Rituals bring all our Co-Religionists and the general public to daily meditation on the Divine Name, Prayer and singing hymns in the Lord's Praise.

The Eternal Divine is one, but His names are different according to the language which we speak :

Om, Alah, Ram, Waheguru, God are a few names, which are given here. The searcher after the Divine within may choose any one of these or any other name with which his mind is associated, and begin his daily meditation with complete love and devotion. In the words of Guru Nanak in Jap Ji Sahib (Guru Granth Sahib, Page 4):

*Asankh Nau Asankh Thav. Aggam Aggam Asankh Loe.
Asankh Kabeh Sir Bbar Hoe. Akhari Nam Akhari Salah.
Akhi Gian Geet Gun Gab. Akhari Likhan Bolan Baan.
Akbara Sir Sanjog Wakhaan. Jin Eb Likhai Tis Sir Naeh.
Jiv Furmae Tiv Tiv Pae. Jeta Kita Teta Nao.
Vin Naaway Naabi Ko Thaaao. Kudrat Kawan Kaba Vichaar.
Warya Na Jawa Ek Var. Jo Tudh Bhaaway Sae Bbali Kaar.
Tu Sada Salamat Nirankar.*

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥
ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥ ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥
ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥
ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥ ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥

ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥ ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥
 ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ (੪)

There are countless names of the Divine Reality. There are countless places (worlds) which are beyond the reach of human understanding. His creation is so vast, and immense that any one who limits their number to thousands of billions, has to bear the sin of telling what is far beyond the truth; on his head. It is through by the spoken language that we give Him various names and meditate on them. It is by means of spoken words that we sing His praise. It is through words that we realize Him. Mind revels in His glory and bursts forth in spontaneous praise - Wah. Thou art limitless and glorious, and great beyond the power of human speech. It is through words that we put in to writing all that is spoken. The impression of all Karmas good or bad, which regulates our coming together, and being separated, is also given on each human being's forehead in the shape of letters. He who through His eternal Divine Law, puts these impressions on the human forehead is beyond the reach of words. He is self-existent and self-creative. The whole Universe is governed by His immutable Law, and is the outcome of a spoken word. His name pervades all space in its immensity. His realization is the only place of rest and peace for mankind. I have not the power to give a full description of His nature. All that I can do is to loose myself in ecstasy and thanks-giving, and be a sacrifice to Him in thought, word and deed; thus keep myself ever resigned to His will. Thou art an everlasting Reality, the fountain head of the whole Creation. Thou art the eternal source of the creation. Whatever thou doest is for the best.

A simple statement of the time, the method, and the effect of meditation on the human mind is briefly given below :

(a) The Time :

The time for meditation fixed by Guru Nanak and the Holy Saints and Bhagats is at least three hours before sunrise. Guru Ram Dass Ji, the fourth Gurru, sayeth in the holy hymns (Page 305, Guru Granth Sahib) :

Mahalla 4 (Gauri Ki Var)
 Gursatgur Ka Jo Sikh Akhaai So Bhalke Uth
 Har Naam Dbiaawai.
 Udam Kare Bhalke Parrbhaati Isnaan Karre Amritsar Naawai.
 Uddais Guru Har Har Jap Jaapai Sabh Kilwikh
 Paap Dokh Leb Jaawai.
 Fir Charbai Diwas Gurbaani Gaawai Behdian Uthdian
 Har Naam Dbiaawai.
 Jo Saas Giraas Dhiaae Mera Har Har So Gursikh
 Guru Man Bhawai.
 Jisno Dayal Houwai Mera Suami Tis Gursikh
 Guru Updes Sunhawai.
 Jan Nanak Dhoorh Mangai Tis Gurusikh Ki Jo Aap Japai
 Aurab Naam Japaawai.

ਮਹਲਾ ੪ (ਗਉੜੀ ਕੀ ਵਾਰ)
 ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
 ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥
 ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥
 ਫਿਰਿ ਚੜੇ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
 ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥
 ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੇ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥
 ਜਨੁ ਨਾਨਕੁ ਧੂਤਿ ਮੇਰੇ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥ (੩੦੫)
 He who calls himself the disciple of the Satguru must wake up
 early in the morning (three hours before sunrise) and meditate on the
 Divine Name. He must shake up all his laziness, take his bath, and
 meditate on His Name.

As taught by the Guru he must meditate on the Gur-mantra
 "Waheguru" and thus erase all the impressions of the wrong karmas
 (actions) he has done in various births and rebirths. Then at day
 dawn sing hymns in His praise. The sikh who every moment keeps
 his mind fixed on the Divine Name is dear to the Satguru. The
 Satguru showers his grace on him and shows him the path of
 atonement (blends the sikh with himself). Nanak begs the dust of the
 feet of such a gursikh, who himself meditates on the Divine Name
 and directs others to do so.

Some persons ask, what is the need of taking this trouble? Can't we meditate on the Divine Name at any time in the day? By all means meditate day and night without loosing a single moment, but getting up at least three hours before sunrise has its own significance.

Significance of Time

1. Mankind is divided in to two parts. Those who follow the path of looking within, by performing unselfish and righteous actions in their daily life, meditation on the Divine Name, prayer and singing hymns in His Praise every morning. Others who follow the path of hunting after pleasure and satiating their sensuous and sensual appetites. Now every person radiates his own magnetism for good or for evil. These vibrations effect the minds of all in their own way.

The persons who follow the path of Primrose way to the Bonfire keep waking up to two or three in the morning, and then tired, exhausted and with their stomachs overloaded go to the realm of oblivion. Their dark and evil vibrations become dormant and inactive. The atmosphere gets free of their debasing tendencies.

On the other hand all lovers of God to whatever caste, creed, race or colour they may belong, get up after two or three in the morning and meditate on the Divine Name. They radiate Divine waves which help all the early rising devotees of God in their effort to concentrate their mind on the Name.

2. The time (three hours before sunrise) is free from all noise, stir and bustle. The whole nature silently reveals in the Divine Glory. Nature and the Divine within are in complete union. Their harmony enters the soul of the early riser and fixes his mind on the Divine Name.

3. After taking rest at night, one becomes fresh and fit. He can fix his attention on the Divine Name with a sound mind and a sound body.

4. The peace of mind and the spiritual upliftment which a man attains by meditating on God's name in the early hours of the morning keep him buoyant and unattached in the daily struggle of life. He does his duty without being enslaved by the daily temptations of wordly life.

(b) The Method ; God, Alah, Ram, Waheguru, Kama-San.....

The process is very simple and natural. The searcher is to sit in an erect posture with the right foot in the cavity between the shin and the thigh of the left leg, and the left foot in the right leg cavity, and with a heart full of love and devotion, slowly and steadily pronounce the Name he has chosen. He should make the name and its meanings dwell in his heart. An hour or so, he should daily devote to meditation and prayer and then attend a Congregational service in which hymns in the praise of God are sung.

(c) The Effect

Every human being has the Divine within him, but it is hidden from his or her view by the cloud of selfishness, and the impressions of all the actions one has done subject to lust, wrath, avarice, attachment and vanity. Just as a noonday sun shining in the heavens with a dazzling brightness is suddenly hidden from our view by a cluster of clouds and we are left in the darkness, in the same way the Divine Sun is overshadowed by this cloud of selfishness. Slowly and steadily by daily meditating on the Divine Name and singing His Praise this cloud of selfishness is removed. The veil of ignorance, and attachment to the physical, is torn as under and one feels His presence both within and without. In the words of Guru Nanak in Jap Ji Sahib (Page 4, Guru Granth Sahib)

Bharyai Hath Per Tan Deh. Paani Dhotai Utras Kheh.

Moot Pliti Kapar Hoe. Deh Saaboon Laieh Oh Dhoe.

Bharyai Mat Paapa Kay Sang. Oh Dhopai Naawai Kae Rang.

Punni Papi Akhan Naah. Kar Kar Karna Likh Laey Jaaoh.

Aapey Bij Aapey Hi Khaabo. Nanak Hukmi Awoh Jaaoh.

ਭਰੀਐ ਹਥ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥ (੨੦॥) (੪)

If our hands, feet or body become dirty (get covered with dirt and rubbish) they can be cleaned by water. If urine is spilt on a piece of cloth, and it gets fouled and is unfit for use in any kind of worship, then we rub it with soap and water, and free it from the impurity. In

the same way the impressions of our sinful actions which are made on our minds, can be washed away by meditating on mere names. They are the outcome of good or bad actions, which one does in the course of his daily life. Whatever action a man does, its impression right or wrong, good or bad, is left on the mind. Just as we sow, so we reap. Thus sayeth Nanak we have to pass through the round of birth and rebirth under the eternal Divine Law, without finding the heaven of rest and peace.

In this pauri Satguru Nanak in as very simple and expressive manner, shows us the way of removing wrong and evil impressions on our minds. Which are the result of our sinful actions in our daily lives and various births. In order to clean a dirty piece of linen, we rub it with water and soap. During this process all the hidden dirt in the fibres of the cloth comes on the surface. Then we immerse it in a vessel or pond of freshwater and wash away that dirt. By repeating this process several times, the dirty piece of linen becomes clean white. In the same way when we get up early in the morning and meditate on the Divine Name with fixed attention and love, the evil impressions hidden in our minds come to the surface. Then we pray to the Satguru, dirty as we are, we are yours, cleanse our minds from sinful impressions. This prayerful and humble mood washes away the evil impressions. The continuous daily meditation and prayer go on cleansing our minds, and a day comes when the evil cloud of selfishness is removed, and the Divine within the human heart shines forth in its full effulgence, rendering all our thoughts and actions pure and immaculate, and in complete unison with the Eternal Law governing the Universe.

The heart becomes intuned with the Infinite and one with the Divine Reality. Just like a drop in the ocean, the ocean and the drop become one, but the drop cannot express the greatness of the ocean.

God is the subject matter of Consciousness. He is beyond the scope of the limited intellect of man. He can be realized but cannot be expressed in words. Just as joy and sorrow are felt but are inexpressible in human language.

So let us all representatives of various religions, countries, climes and races, lay stress on the realization of the Divine by meditating on His Name, singing His praises and unselfish service

our fellowmen. Then the day foretold by all prophets, seers,
s and Gurus will come, when mankind realizing their true
tual kinship would live in an atmosphere of mutual trust, love
goodwill. The sword shall be turned in to the ploughshare, and
ven filled with Peace and Bliss shall come down to this Earth,
y torn asunder, by mutual hate, mammon worship and hunt after
y pleasures of the flesh.

Om, Amin, Sat Sri Akal, Alah-O-Akbar, Shanti, Shanti, Shanti.

f mankind, coupled with sweet humility and righteous dealings
with our fellowmen. Then the day foretold by all prophets, seers,
ages and Gurus will come, when mankind realizing their true
spiritual kinship would live in an atmosphere of mutual trust, love
and goodwill. The sword shall be turned in to the ploughshare, and
Heaven filled with Peace and Bliss shall come down to this Earth,
now torn asunder, by mutual hate, mammon worship and hunt after
low pleasures of the flesh.

Om, Amin, Sat Sri Akal, Alah-O-Akbar, Shanti, Shanti, Shanti.



Sant Teja Singh Ji, conferring with H H The Sultan of Negri Sembilan on his return home from the 'World Religion Conference'

Selected sayings and preachings of Sant Teja Singh Ji Maharaj

1. Have true urge to realize God :

One can enjoy the spiritual bliss only when he has at least the same urge to realize The Eternal Reality as one has an intensive urge to don best clothes, shoes or to eat sumptuous food.

2. The sinful impressions of the mind can be erased through meditation :

"Janam Janam Kee Es Mun Kau Mal Lagee Kala Hoaa Siaah." (651)

"ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥" (੬੫੧)

The method of self introspection has been taught by Guru Nanak Dev ji in these words :

"Moot Paleetee Kapari Hoe. De Saboon Laieeyae Oh Dhoe.

Bhriae Mett Papan Kae Sang. Oh Dhoppae Navae Kae Rung". (4)

"ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥" (੪)

3. Gurmat way of living means :

Getting up early in the morning (three hours before Sun rising), reciting 'Waheguru' (gurmantra) after taking bath, performing 'Nitnem' i.e. reciting Jap Ji Sahib, Jaap Sahib, Sudha Swaiyae, Chaupaiee and Anand Sahib and then going to Gurdwara Sahib; during evening time reciting Rehraas including Chaupaiee and five pauries of Anand Sahib and attending the congregation in Gurdwara Sahib; reciting 'Sohila' at night; and meditating on the 'Divine Name' while doing routine works. Earning with honest labour.

4. Remember four cardinal principles along with meditaion and kirtan :

(1) *Ghal Khaiye Kich Hathon De Nanak Rah Pacchane Sae...*

(2) *Mithat Neeveen Nanaka Gun Changiaayian Tatt...*

(3) *Farida Je Too Akel Latiff Kale Likh Na Lekh...*

(4) *Dya Janae Jee Kee Kich Pun Daan Karae...*

(੧) ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਇ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥ (੧੨੪੫)

(੨) ਮਿਠਤੁ ਨੀਵੀਂ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥ (੪੭੦)

(੩) ਫਰੀਦਾ ਜੇ ਤੂ ਅਕਲਿ ਲਤੀਫੁ ਕਾਲੇ ਲਿਖੁ ਨ ਲੇਖ॥

ਆਪਨੜੇ ਗਿਰੀਵਾਨ ਮਹਿ ਸਿਰੁ ਨੀਵਾਂ ਕਰਿ ਦੇਖੁ ॥ (੧੩੭੮)

(੪) ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰਇ ॥ (੪੬੮)

5. There is no paucity of time for 'Nitnem' during education.

Every Sikh must do 'Nitnem' along with his routine school/college education. When Sant Teja Singh Ji passed MA and LLB examinations from Punjab he was not regular in doing 'Nitnem' at that time. But he used to tell that work-load at Harvard University was very much, he had also to write a thesis but at that time he has mastered the virtue of getting up early in the morning and reciting Nitnem with Guru's grace. Hence he faced no problem in the examinations at that university.

6. Calmness of mind or Sahej comes by continuous recitation on the Divine Name.

"Dum Dum Sada Samalda Dum Na Birtha Jae" (556)

“ਦਮਿ ਦਮਿ ਸਦਾ ਸਮਾਲ੍ਦਾ ਦੰਮੁ ਨ ਬਿਰਥਾ ਜਾਇ ॥” (੫੫੬)

It is not proper to control one's desires by force. As a snake when shut up in a casket spites suddenly on the opening of the lid, similar are the desires of man. One should recite the Name continuously to achieve calmness of mind.

7. Obeying the wishes of God conscious person is the greatest meditation.

"Santo Sagar Paar Uttereeae.

Je Ko Bachan Kammavee Santan Ka So Gurparsaadi Tareeiae." (747)

“ਸੰਤਹੁ ਸਾਗਰੁ ਪਾਰਿ ਉਤਰੀਐ ॥

ਜੇ ਕੋ ਬਚਨੁ ਕਮਾਵੈ ਸੰਤਨ ਕਾ ਸੋ ਗੁਰ ਪਰਸਾਦੀ ਤਰੀਐ ॥” (੭੪੭)

Bhai Lehna Ji served Guru Nanak Dev Ji with full devotion and dedication and earnestly obeyed his commands and was bestowed as second Guru of the Sikhs - Guru Angad Dev.

8. Always look at the virtues of others and introspect faults of your own.

"Fareeda Je Too Akal Latif Kalae Likh Naa Likh.

Aappnerae Giriwaan Meh Sir Neewan Kar Dekh." (1378)

“ਫਰੀਦਾ ਜੇ ਤੂੰ ਅਕਲਿ ਲਤੀਫੁ ਕਾਲੇ ਲਿਖੁ ਨ ਲੇਖ ॥

ਆਪਨੜੇ ਗਿਰੀਵਾਨ ਮਹਿ ਸਿਰੁ ਨੀਵਾਂ ਕਰਿ ਦੇਖੁ ॥” (੧੩੭੮)

9. Selfless service helps in soothing of mind, makes one humble and attaches oneself to 'Shabad'.

"Tun Mun Dhan Sabh Saump Gur Kao Hukam Maneeyae Paayeeae." (918)

“ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ ॥” (੯੧੮)

Three types of service :

(a) Earn by honest means and share the money with needy

"Ghal Khayae Kich Hathon Dae Nanak Rah Pacchanae Sae." (1245)

“ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥” (੧੨੪੫)

(b) Putting oneself in service of others. This has higher status than the first one. Sri Guru Amar Das Ji served Guru Angad Dev Ji when he himself was 62 years old.

"Gur Sewa Te Sukh Upjae Phir Dukh Na Lagae Aae.

Jaman Marna Mit Gayaa Kalae Ka Kich Na Basae"

"Jis Aap Boojhae Aap Su Har Marug Payeeae.

Gur Purae Vakhalyae Gur Sewa Payeeae." (644)

“ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਉਪਜੈ ਫਿਰਿ ਦੁਖੁ ਨ ਲਗੈ ਆਇ ॥

ਜੰਮਣੁ ਮਰਣਾ ਮਿਟਿ ਗਇਆ ਕਾਲੈ ਕਾ ਕਿਛੁ ਨ ਬਸਾਇ ॥” (੬੫੧)

“ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਆਪਿ ਸੁ ਹਰਿ ਮਾਰਗਿ ਪਾਈਐ ॥

ਗੁਰਿ ਪੂਰੈ ਵੇਖਾਲਿਆ ਗੁਰ ਸੇਵਾ ਪਾਈਐ ॥” (੬੪੪)

(c) Service with devotion : One gets purification of mind with earlier two types of service. One who always recites Shabad he attains the Almighty by rising step by step.

"Shabad Guru Suret Dhun Chela" (943)

"Eett Rah Patt Pawreea Chareeae Hoe Ekees." (7)

“ਸਬਦ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥” (੯੪੩)

“ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥” (੭)

10. One must never run away from any strenuous selfless service and despite all odds he should go on.

"Hastee Sir Jion Ankas Hai Abran Jion Sir Dae.

Mun Tun Aagaee Rakb Kae Oobhee Sew Karee." (647)

“ਹਸਤੀ ਸਿਰਿ ਜਿਉ ਅੰਕਸੁ ਹੈ ਅਹਰਣਿ ਜਿਉ ਸਿਰੁ ਦੇਇ ॥

ਮਨੁ ਤਨੁ ਆਗੈ ਰਾਖਿ ਕੈ ਊਭੀ ਸੇਵ ਕਰੇਇ ॥” (੬੪੭)

11. Lead a simple life; have simple food and don simple clothes.

Thank God and eat with joy whatever has been served to you. Don't desire for sumptuous dishes.

"Chhadan Bhojan Ki Aas Na Karee Acchint Milae So Paayae." (1013)

“ਛਾਦਨ ਭੋਜਨ ਕੀ ਆਸ ਨ ਕਰਈ ਅਚਿੰਤੁ ਮਿਲੈ ਸੋ ਪਾਏ ॥” (੧੦੧੩)

12. Don't go in for a particular choosen service.

Do all the duties entrusted to you with full zeal and dedication without any consideration of success or failure. One should understand that- "Haun Moorakh Kaarae Layaa Nanak Har Kamae." and follow 'Karam Yoga' while performing His service.

"Karam Karat Hovae Nihkaram. Tis Bassno Ka Nirmal Dharam.

Kaaho Phal Kee Ichha Nabi Banchhae.

Kewal Bhagat Kirtan Sang Raachae." (274)

“ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਹਕਰਮ ॥ ਤਿਸੁ ਬੈਸਨੋ ਕਾ ਨਿਰਮਲ ਧਰਮ ॥

ਕਾਹੂ ਫਲ ਕੀ ਇਛਾ ਨਹੀ ਬਾਛੈ ॥ ਕੇਵਲ ਭਗਤਿ ਕੀਰਤਨ ਸੰਗਿ ਰਾਚੈ ॥” (੨੭੪)

13. Always utter sweet words.

"Mithat Neeveen Nanaka Gun Changiaaian Tatt." (470)

“ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥” (੪੭੦)

14. There is one abode of God who is an ever illuminating source of light.

A seeker who meditates with full dedication, devotion and humility and sits in the company of holy persons, attains this light.

"Jinee Naam Dhiayaae Gae Maskat Ghaal.

Nanak Te Mukh Ujjlae Ketī Chuttee Naal." (8)

“ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥” (੮)

15. **Whatever a God conscious person utters, remains in the cosmos and definitely affects the situation.**
Any disaster may rock the world but sayings of a saint remain ever unchanged.

"Nis Baasur Nakhiater Binaasi Rav Sasiar Benadba.

Gir Basudba Jal Pawan Jaego Ek Sadh Bachan Atlaadba." (1204)

“ਨਿਸਿ ਬਾਸੁਰ ਨਖਿਅਤ੍ਰ ਬਿਨਾਸੀ ਰਵਿ ਸਸੀਅਰ ਬੇਨਾਧਾ ॥

ਗਿਰਿ ਬਸੁਧਾ ਜਲ ਪਵਨ ਜਾਇਗੋ ਇਕਿ ਸਾਧ ਬਚਨ ਅਟਲਾਧਾ ॥” (੧੨੦੪)

16. **Reciting the Divine Name is the true peaceful endeavour in Sikhism.**

When Prithi Chand along with Sulhi Khan attacked Guru Arjan Dev Ji, he (the Guru) was reciting hymns at Sri Harmandar Sahib in Amritsar. Many disciples asked the Guru to do something to face the attackers. But Guru Ji asked them to remain intuned with the Lord by reciting hymns. Meditation on 'Shabad' led to such a wave that Sulhi Khan died on his way when his horse slipped in a brick-Klin.

17. **Seekers on the spiritual way have a common understanding.**

In this regard, Sant Teja Singh Ji once told that when he was the principal of Khalsa College, Amritsar, he met Baba Kesar Singh Ji, a very famous Namdhari Saint. With his own intuition Baba Kesar Singh announced that now the Gurmantra will be delivered openly. (Namdharis still give secret gurmantra in ears, not to be disclosed to others). The same evening when Sant Attar Singh Ji Maharaj entered the diwan hall for the first time he uttered aloud, "Satnam, Satnam, Satnam Ji, Waheguru, Wahegrur, Waheguru Ji." All the devotees followed and recited the same words. Thus Sant Attar Singh Ji justified the words of Baba Kesar Singh Ji.

Sant Attar Singh Hari Sadhu Ashram

GURDWARA BARU SAHIB (HIMACHAL PRADESH)

By laying the foundation stone of Sant Attar Singh Hari Sadhu Ashram at Baru in 1956, Sant Teja Singh Ji as per the wishes of Guru Nanak Dev Ji through Sant Attar Singh Ji had revealed this unknown place of spiritual centre where many great saints, sages and hermits meditated on the Divine Name (NAAM) in the past, which had made this place very holy. Vashisht Muni, Gautam Rishi, Pandvas, Sidhas, Guru Teg Bahadur in previous births, Sant Attar Singh and Sant Teja Singh meditated at this place. Guru Gobind Singh Ji along with the Maharaja of the Sirmore State encamped over here for several days and enjoyed the Nature's bounties. One of the twenty two blessed disciples and messengers of Guru Amar Dass Ji (22 Manjian) meditated at this place and spread the Divine Name in these hill areas.

Sant Teja Singh Ji said, "Like a small Banyan seed which grows into a huge tree extending its branches far and wide, this spiritual centre would spread eternal peace and spiritual brotherhood in the world in this era of 'Kalyug' through meditation on the Divine Name (NAAM) and recitation of the holy hymns of Guru Nanak." The spiritually charged atmosphere of this holy place helps in giving solace to the disturbed minds which voluntarily start singing the glory of the Divine Reality and immerse in spiritual bliss. Sant Ji performed meditation for a long time at this place after recitation of Guru Granth Sahib (Akhand Path) many a time and tearfully prayed to The Almighty to bestow eternal peace on mankind.

From this place the devoted souls after realizing the Divine Truth and attaining Divine Light will spread the eternal peace and shower spiritual bliss to quench the thirst of hearts burning with lust, greed and anger in the world. It will be on a pattern similar to the one of Nalanda Spiritual University (Bihar) from where Bhikshus

(Monks of Buddhism) after getting spiritual enlightenment spread the message of Budha everywhere.

It so appears that this beautiful and attractive piece of land (Gurdwara Baru Sahib) had been brought by the gods from the paradise and placed here amidst the hills.

Around the land of meditation of the Gurdwara Baru Sahib, there are beautiful green-clad hills, a number of mineral rich water fountains, beautiful valleys, zig-zag pathways; all these natural things bring the people of the oven-hot world into this valley of the Divine peace for getting solace.

The nature of the Creator is visible all around the Gurdwara Sahib. The tall trees look like the guards posted by the gods around this land.

The intoxicating cool breeze in the morning and the lulling sound of tree-waves unknowingly attract the minds of the devotees towards the Almighty and help them to take a dip in the nectar-tank and to feel refreshed and contented.

First sight of the rising sun in the early morning, light-golden rays coming from the pale-red sun through the dense clusters of the tree-leaves when touch the devotees, they exclaim "God! thy creation is great." The minds get immersed in the glory of the nature and get closer to the Creator of this Universe.

"Balbari Kudrat Wasiya.

Tera Ant Na Jai Lakhia."

“ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ” ॥ (469)

The mind wants to express its gratitude to the nature.

"Mauli Dharti Mauliya Akaas.

Ghat Ghat Mauliya Aatam Pragaas".

“ਮਉਲੀ ਧਰਤੀ ਮਉਲਿਆ ਅਕਾਸੁ ॥

ਘਟਿ ਘਟਿ ਮਉਲਿਆ ਆਤਮ ਪ੍ਰਗਾਸੁ” ॥ ੧ ॥ (1193)

The earth appears to be blossomed and the mind, too, blossoms. Everywhere, in everything and in every mind God may be witnessed and one realizes God in every particle of the environment.

This piece of land is situated at a height of 4000 feet above mean sea level and the climate is very pleasant - neither too hot nor too cold.

Bhai Sahib Dr Vir Singh Ji, a renowned Punjabi poet and writer, also substantiated the views of Sant Teja Singh Ji Maharaj when these two great men met at Dehradun. Dr Vir Singh requested Sant Ji to start this spiritual venture as early as possible to spread the message of Guru Nanak for promoting permanent peace and spiritual brotherhood in the world. Sant Teja Singh Ji formed the trust named "The Kalgidhar Trust" to carry out this mission. In the words of Fifth Guru, Guru Arjan Dev Ji, "the highest of all religions is devout meditation on the Name of God and leading a Righteous and Unselfish life".

"Sarab Dharam Meh Sreshat Dharam.

Har Ko Naam Jap Nirmal Karam."

"ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸ਼ਟ ਧਰਮੁ ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥" (266)

With the spiritual blessings of Guru Maharaj and patronage of Sant Attar Singh Ji, The Kalgidhar Trust, with the co-operation of devotees, is making humble efforts to accomplish the following projects at Baru Sahib.

Gurdwara Baru Sahib

The construction of a Gurdwara at the very spot where Guru Gobind Singh Ji Maharaj put his holy feet by paying a visit to this place is in progress.

Accommodation for devotees

At present, there is a limited accommodation for stay of the devotees. Keeping in view the increasing inflow of devotees day by day, it is greatly felt to enhance the facilities for accommodation. The construction of rooms and dormitories with bathroom facilities is underway. The volunteers devoted to the Almighty would attain divine light through meditation and recitation of holy hymns at this place. They would spread the message of Guru Nanak to the whole mankind for attaining spiritual brotherhood and divine peace. For this purpose, infrastructures are being created.

Guru Ka Langar (Holy Free Community Kitchen)

At present, the building of Guru Ka Langar for serving food to all without any distinction of caste, creed, race or colour is not only small, but is also made of clay (Kacha). Thus devotees have decided to make a spacious cemented building for this purpose so that at a time large number of persons can be served with food without any charges.

Efforts are being made to hold short-term spiritual camps for the benefit of those who are in service or in other professions so that they may be able to perform their duties well with refreshed minds and devotion to the humanity.

Buildings for Gurmat Education and Gurbani Kirtan

There is a need to raise these two separate buildings as currently both these programmes are being performed in the Ashram Building.

Akal Academy for Spiritual Education

This academy for spiritual studies was established at Gurdwara Baru Sahib (HP) about a decade ago. It is a unique academy with the main goal of moulding lives of the young girls to become true sikhs through correct learning of Gurbani path, recitation of *shabad kirtan* and meditation on the Divine Name. In the beginning only five girls were admitted. They have not only obtained educational degrees, but have also attained proficiency in reciting correct *path* of Sri Guru Granth Sahib Ji Maharaj, besides learning of *shabad kirtan*. They have moulded their lives on Gursikhi and *Gurmat* principles of Guru Nanak through Gurbani, Naam Simran and selfless service. These students, along with the other devotees get up early in the morning (00.15a.m.), take bath, meditate on the Divine Name (00.30a.m. to 01.30a.m.), do *path* of Nitnem (01.30a.m. - 02.30a.m.) and *Sukhmani Sahib* (02.30a.m. - 03.30a.m.) and sing holy hymns of *Asa- Di-Var* (03.30a.m. to 05.00a.m.) followed by the Akal Academy students. All the students are involved in *sewa*, school studies, teaching and other activities throughout the day. Impressed by their spiritual advancement and *shabad kirtan* more children have been joining this institution from time to time. At present, more than 100 young girls between 12 to 25 years of age are studying in this academy. These girls have been admitted by their

parents by offering *Ardas*. The entire expenditure on imparting education, boarding and lodging, clothing, etc. on these devotee students, is borne by Gurdwara Baru Sahib with the cooperation of *saadh sangat*. The parents do not have to pay for any expenditure. Some of these students have visited various countries such as USA, Canada, UK, Australia, Indonesia, Thailand, Singapore, Malaysia, Philippines, Hong Kong and China for Spreading the *gurmat* message of Guru Nanak Dev Ji. On express request by the *saadh sangat* they have also visited various places in India such as Delhi, Mumbai, Calcutta, Assam, Uttar Pradesh, Haryana, Rajasthan, Gujarat, Bihar, Karnataka and Madras for preaching Guru Nanak's message. The demand from the *saadh sangat* from villages and cities of Punjab, Haryana and Rajasthan is particularly overwhelming, who wish to hear the shabad kirtan and *Dhadhi vars* from this group of students of the Akal Academy.

Library

The library has been well equipped to meet the needs of the students and staff of the Akal Academy. Efforts are being made to open a big library here in which all the literature of various religions and spiritual sects of the world would be maintained. This will serve as an ideal place of study for the students and scholars of spiritual pursuit.

Home for Orphans and Destitute Poor Children

Here, these children irrespective of caste, creed and colour are brought up with great care, love and affection and are further educated in Akal Academies through English medium. And their life - style is shaped and moulded under the exclusive influence of *Gurmat* and Guru Nanak's spiritual divine education. Among these orphans are 1984 riots-stricken children and children belonging to the cult UP-Nanak *Panthis*, Kabir *Panthis* and gypsies of Maharashtra. Any orphan child of either gender less than five years of age with none to look after can seek admission here.

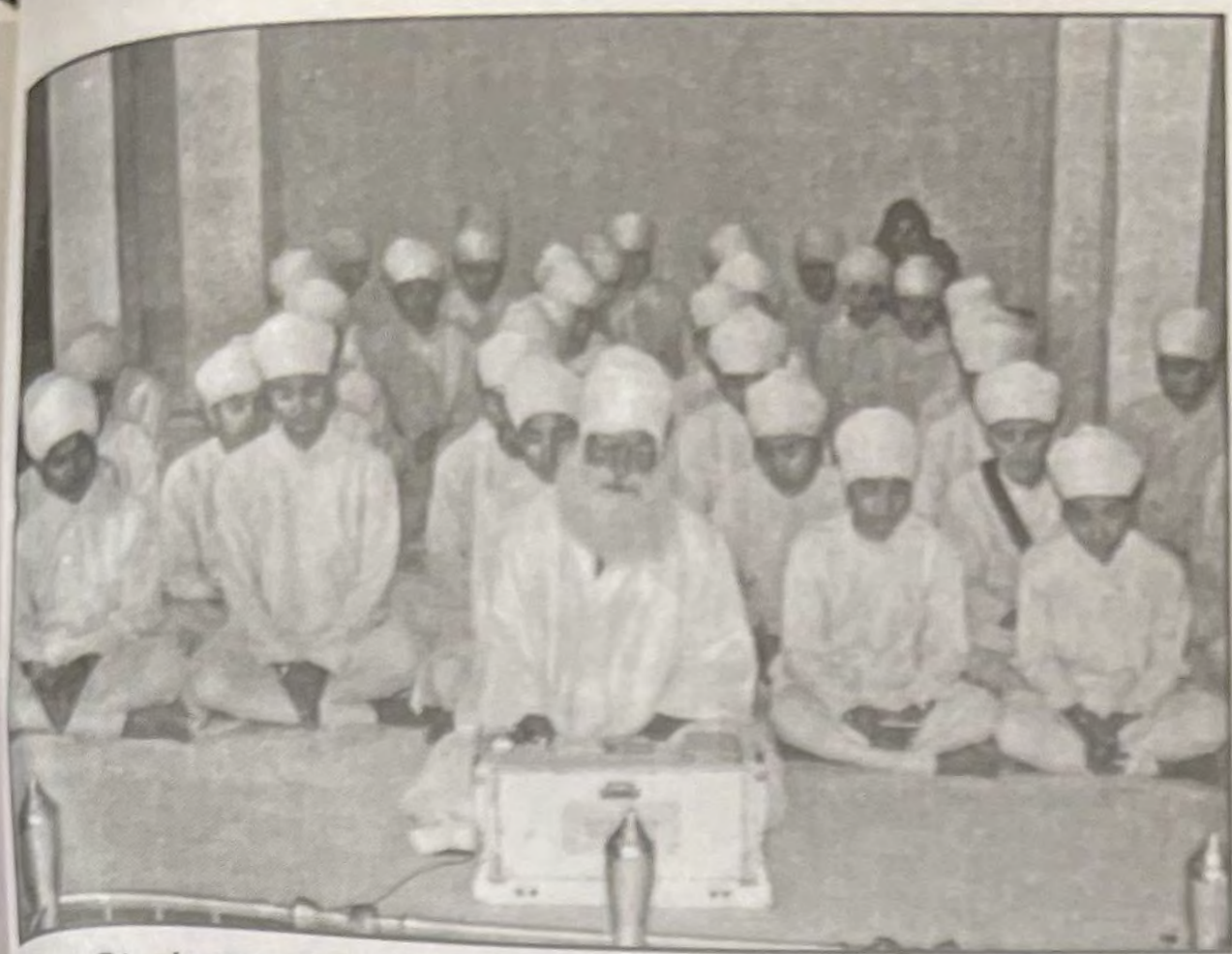
Home for the Old

"Dekh Farida Jo Thia Darhi Hoi Bhoor.

Aggab Nera Aiya Pichha Rabia Door."

“ਦੇਖ ਫਰੀਦਾ ਜੁ ਥੀਆ ਦਾੜੀ ਹੋਈ ਭੂਰ ॥

ਅਗਗੁ ਨੇੜਾ ਆਇਆ ਪਿਛਾ ਰਹਿਆ ਦੂਰਿ ॥ ੯ ॥” (੧੩੭੮)



Students of Spiritual Akal Academy doing Naam Simran

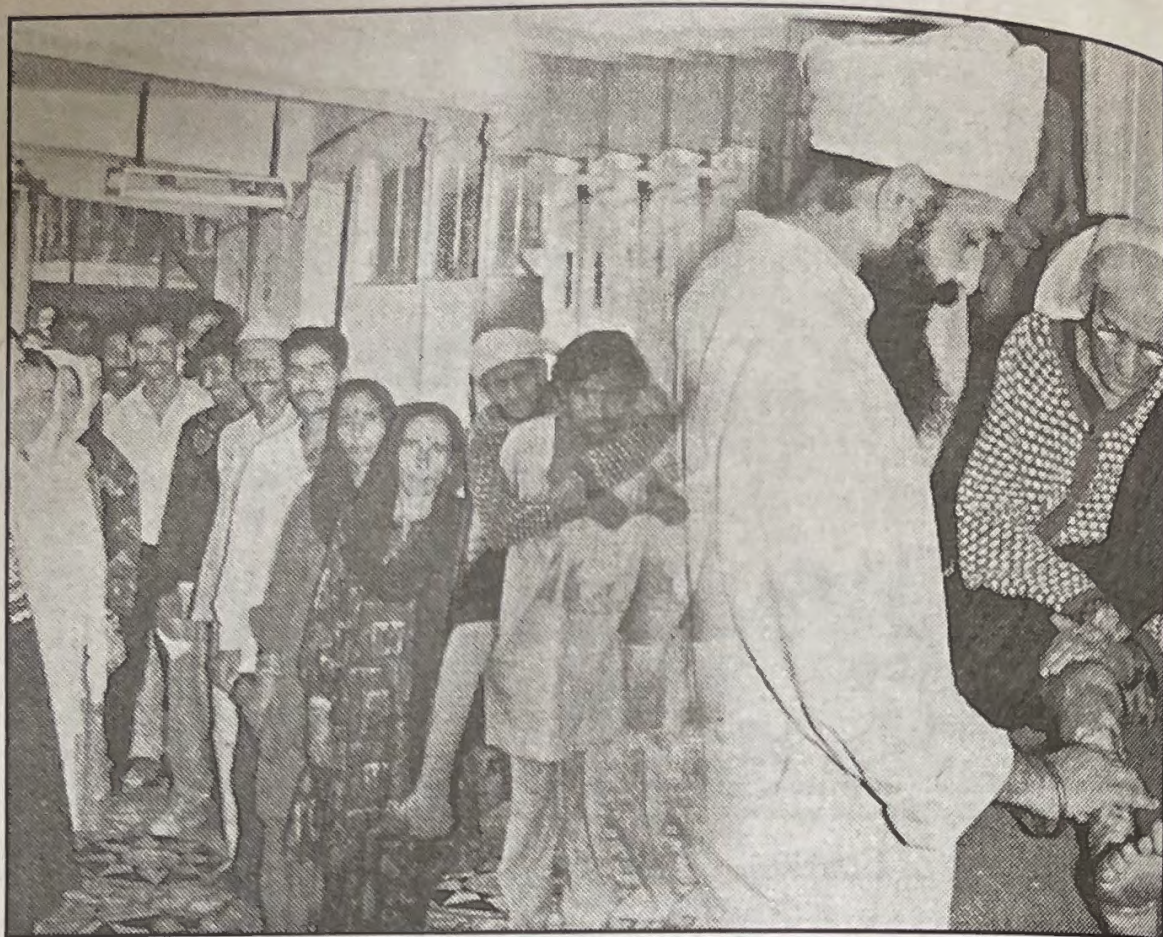
“ਗੁਰਮੁਖਿ ਬੁਢੇ ਕਦੇ ਨਾਹੀ ਜਿਨ੍ਹਾਂ ਅੰਤਰਿ ਸੁਰਤਿ ਗਿਆਨੁ ॥” (੧੪੧੮)

It is a unique place for the old persons wherein unlike most other homes for the old in the world they, after renouncing this morally degenerated world (*Kalyugi Duniya*) take to spiritually enriched way of life. Here they keep reciting the divine name from early morning (1.00 a.m.) till they go to bed. They get themselves engaged in the endless service of the people (congregations/*saadh sangat*), with utmost humility and thus become the recipient of spiritual rejuvenation in the holy temple of Guru Nanak. The best illustration of all this can be made through the life of Guru Amar Dass Ji Maharaj who took to the service of Holy Temple of Guru Nanak Dev Ji at the age of 62 and stated thus

“Thy devotees, spiritually be enlightened, never grow old”

Here the old people do not waste their precious years of old age by playing chess and cards, reading pornographic literature and seeing undesirable TV programmes. About 30 old people, living here are experiencing the bliss surging through the recitation of Gurbani and selfless service. All their basic requirements are met with by the Kalgidhar Trust.

Akal Charitable Hospital



This 50 - bed hospital has been doing yeoman's service for the poor villagers residing in this remote Himalayan region. Here, all the facilities are housed within the bounds of Gurdwara Sahib building. The facilities include X-ray, ECG and clinical laboratory. Patients travel even more than 100 kms sometimes on foot, for 2-3 days to reach this hospital for medical aid and treatment. All the people are treated charitably by highly affectionate and qualified physicians and surgeons with MD and MS degrees who are rendering honorary service in utmost humility by relinquishing their estates worth lakhs of rupees in Delhi. The work of construction of a separate building for the hospital outside the premises of the Gurdwara has been undertaken with active cooperation and financial support of its patrons and *saadh sangat*.

Akal Academies

Promotion of modern scientific duly tempered with moral education is one of the most important goals of the Kalgidhar Trust /Society. This goal is being achieved by establishing a chain of Akal Academies on the demand of the public from the rural and semi-urban areas in the northern states of Punjab, Himachal Pradesh,

Haryana, Uttar Pradesh, Rajasthan and Delhi. In these academies modern scientific education combined with the spiritual education based on Guru Nanak's philosophy is imparted with the objective of producing complete men and women (true human beings).

In pursuance of this goal and as per wishes of Sant Attar Singh Ji and Sant Teja Singh Ji, the first Akal Academy was established at Baru Sahib, (Himachal Pradesh) in 1987 under the careful nurture and guidance of Baba Iqbal Singh Ji, President of the Kalgidhar Trust. The number of Akal Academies established by the Kalgidhar Trust has now gone up to 22 in various parts of northern India.

Akal Academy, Baru Sahib

This Academy is a 10+2 English medium, residential, co-educational, senior secondary school, affiliated to Central Board of Secondary Education, (CBSE) Govt. of India, New Delhi. The Akal Academy endeavours to follow an educational system which leads to the total development of human capabilities, besides infusing in its students the spirit of universal spiritual brotherhood. The lives of the students are being moulded as per the teachings of the 4th Guru Guru Ram Dass Ji :

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿੱਖ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥
ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸ਼ਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਵੈ॥
ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ॥
ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥
ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ।
ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ॥
ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ॥

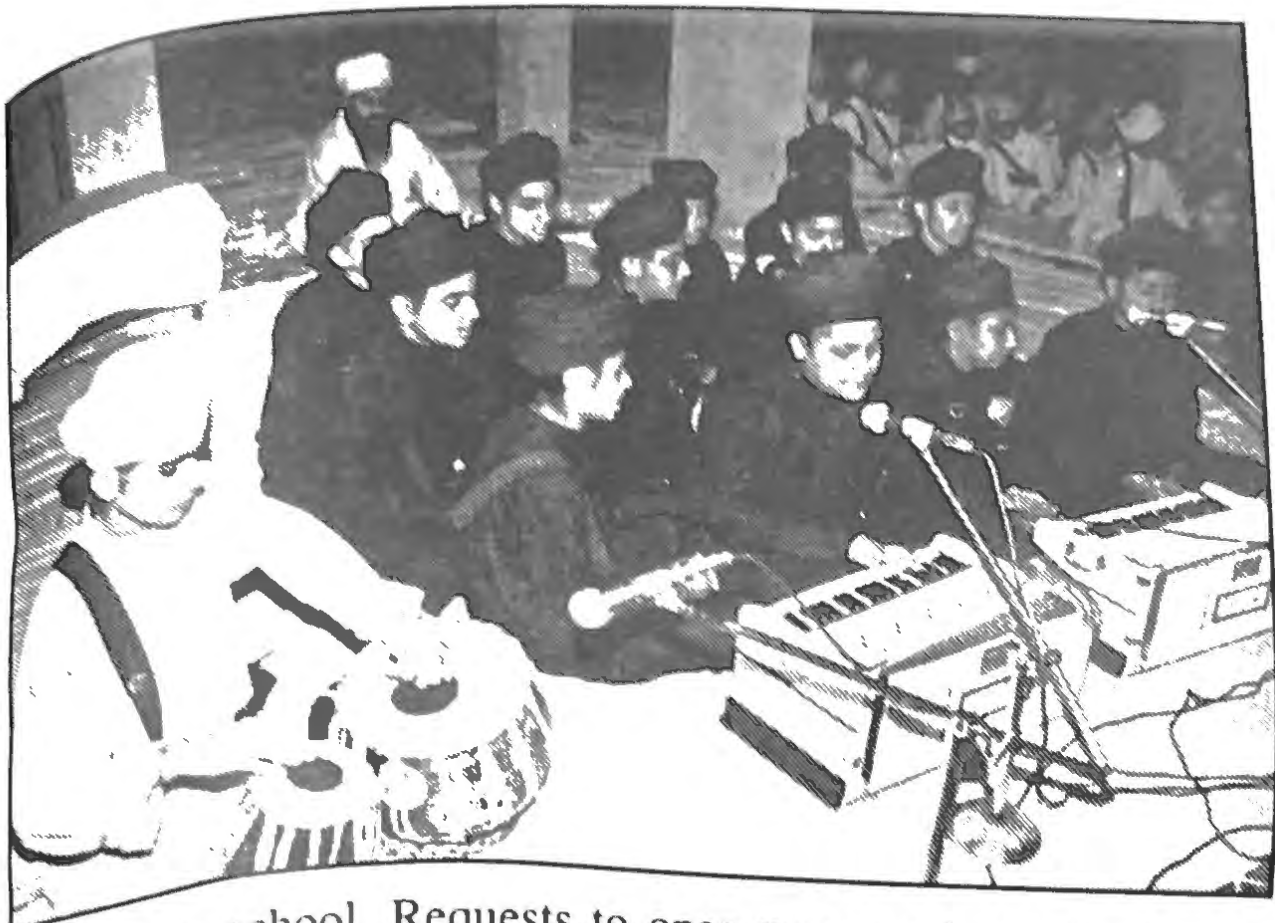
The students get up early in the morning between 04.00 to 04.30a.m. After taking bath, they recite Gurmantra, and Nitname, of five *banies* and then go for *Kirtan (Asa Ki Var)* and finally with *Ardas*, their holy morning routine is over at 6.30 a.m. They proceed to their classes sharp at 07.00 a.m., study during the day, participate in games, take rest in the afternoon, do their home-work in the evening, and then move to Gurdwara Sahib for *Shabad Kirtan* followed by 'Rehras' Sahib. Having performed all these activities, they take their dinner and sit to study till 09.30 p.m. Last of all, they



go for the recitation of 'Kirtan Sohila', at the time of going to bed. Admission to the Akal Academy is open to all irrespective of caste and creed and is purely on merit. The Academy has students from all over India and from many foreign countries like USA, UK, Australia, Canada, Hong Kong, Holland, Singapore and Germany etc. The Academy also admits students who do not have any financial resources and who come from under-privileged and deprived sections of the society and at present nearly 150 such students are on the rolls of the academy.

Other Akal Academies

On the keen and persistent demand from the people of the villages new Akal Academies on the pattern of Akal Academy Baru Sahib are being established. The first such academy was established at Muktsar in Punjab in 1993. At present including Akal Academy Baru Sahib the following twenty two Akal Academies are functioning in Himachal Pradesh, Punjab, Uttar Pradesh, Delhi and Haryana. These are day boarding English medium schools. The chief characteristics of these schools are that the students study here almost in the same manner as they do in a residential public school and after doing their homework they simply go to their respective homes in the evening to rest and sleep. All their major activities such as studies, participation in games and getting *gurmat* education are



confined to school. Requests to open more such academies are being constantly received from the people. The construction work for raising the buildings for these academies is also in progress for which huge funds are needed.

<i>Name of the Academy</i>	<i>Year of start</i>	<i>Name of the Academy</i>	<i>Year of start</i>
Himachal Pradesh			
1. Akal Academy Baru Sahib (Hindi Med.)	1987	13. Akal Academy Reeth Kheri	1997
2. Akal Academy Baru Sahib	1990	14. Akal Academy Kauriwarra (Sardulgarh)	1997
Punjab			
3. Akal Academy Muktsar	1993	15. Akal Academy Fatehgarh Gandua	1997
4. Akal Academy Cheema	1994	16. Akal Academy Bhai Desa	1997
5. Akal Academy Cheema (Punjabi Med.)	1995	17. Akal Academy Jand Sahib	1998
6. Akal Academy Bhadaur	1996	Uttar Pradesh	
7. Akal Academy Fatehgarh Chhanna	1996	18. Akal Academy Navodia Sultanpur	1996
8. Akal Academy Balbehra	1996	19. " " Navodia Sultanpur (Hindi Med.)	1996
9. Akal Academy Mander	1996	20. Akal Academy Kajri	1996
10. Akal Academy Bharyal Lahri	1996	Haryana	
11. Akal Academy Bilga	1997	21. Akal Academy Ajit Sar (Ratia)	1998
12. Akal Academy Dhindsa	1997	Delhi	
		22. Coaching Centre New Delhi	1994

The above academies are now at different stages of development starting from kindergarten classes to 10 + 2 classes. At present more than twelve thousand students are on rolls and this number will swell up in the coming years.

A new Centre for careers and competition courses has been established at Rajouri Garden, New Delhi where science students of senior secondary classes are thoroughly trained and prepared for different Engineering and Medical Entrance Tests held all over India. These include IIT and All India Medical and Engineering Entrance Tests. During the past years very good achievements have been made and more than 50 students have been selected in IIT and Medical and Engineering Courses.

Plan of Launching 111 Akal Academies

There is a great chasm (Hiatus) gap in the quality of education being imparted to the children in the cities and children living in the villages. If large scale educational programmes are not undertaken and this increasing gap between the two is not bridged up, the consequences will be very grave and serious. Illiterate, unemployed children of rural areas deprived of quality education can become addicts, indulge in criminal activities, turn anti-social and revolutionaries which will be highly disastrous for the country. Keeping in view this gravity of the situation, the Kalgidhar Trust, Baru Sahib has decided to undertake an ambitious plan to open 111 academies (English medium, senior secondary schools) in different villages all over Punjab, Haryana, Uttar Pradesh and Rajasthan. It becomes morally obligatory on the part of the devotees and each individual to contribute, whatever little or big is possible, whole heartedly to accomplish this colossal task. Money is needed for this network. Besides huge funds, the volunteer services of devoted, dedicated and highly educated persons are needed to achieve the final target.

CENTRES OF THE KALGIDHAR TRUST

The Kalgidhar Trust has centres at Baru Sahib, Cheema Sahib, Paonta Sahib and New Delhi. Besides the celebrations of Holy Gurpurbs, the trust celebrates many other functions at these places.

***Sant Attar Singh Hari Sadhu Ashram, Gurdwara Baru Sahib
(Himachal Pradesh)***

At this centre, birth anniversary of the Khalsa is celebrated on the Baisakhi (11 to 13 April) every year. Besides this, sadh sangat celebrates the anniversary of Sant Teja Singh Ji every year from 1-3 July. The sadh sangat also celebrates the martyrdom day of Sri Guru Arjan Dev Ji on 1, 2 and 3 June and Gurburb of Sri Guru Hargobind Ji Maharaj on 25, 26 and 27 June every year.

Gurdwara Sant Shahbeg Singh Ji F3 Rajouri Garden, New Delhi

Through this Centre, with the cooperation of sadh sangat of Delhi, a Gurmat Samagam is held every year on 3rd Saturday and Sunday of February at Gurdwara Rakab Ganj, Delhi, Thousands of devotees from far and wide participate in this function and enjoy the divine environment.

The anniversary of Sant Shahbeg Singh Ji is held on 29 to 31 August every year at this centre.

Akal Child Welfare Foundation and Home for Orphans : This foundation has been established at the Gurdwara Sant Shahbeg Singh Rajouri Garden, New Delhi under the Kalgidhar Trust. Young orphans varying from one day to 4 years of age, are gratefully accepted and, thereafter, are sent to Baru Sahib for their proper upbringing and education.

At present the building of Gurdwara Sahib is too small and too old to accommodate huge congregations on the occasion of *Samagams*. Infrastructure for a big building is being raised here with the cooperation of *saadh sangat*.

Gurdwara Janam Asthan Sant Attar Singh Ji,
Cheema Via Sunam (Distt. Sangrur) Punjab

This is the birth place of Sant Attar Singh Ji. A 9-storey Gurdwara Sahib building has been constructed at this sacred place. Birth anniversary of Sant Attar Singh Ji is celebrated on Chet Sudi Ekam, Samvat Bikrami. This falls in the end of March or in the beginning of April every year.

Gurdwara Building : The construction of building at Gurdwara Janam Asthan is in continuous progress till its completion is accomplished. A vast spacious structure (Dewan hall) to accommo-

date huge congregations on the occasion of holding Dewans and Samagams and a large number of residential quarters are under construction. An enormous amount of money for purchasing land from the surrounding houses in the village is being spent. Generous contributions from the people (*saadh sangat*) alone will be able to achieve this colossal task.

Construction of a Sarovar : There is a dire necessity of digging and construction of a vast *sarovar* for the convenience of the *saadh sangat* taking bath there.

Guru Ka Langar : Free Food (*Guru Ka Langar*) to entire congregations (*saadh sangat*), students of Gurmat School and self servants of Guru Nanak Dev Ji and teachers of Akal Academy is generously served. This activity cannot be carried on without the full cooperation of the *saadh sangat* and there is need to expand it.

Akal Gurmat and Sangeet Academy : Here, about seventy five young boys (10 to 20 years old) after undergoing training in flawless reading and reciting of gurbani and picking up knowledge of holy music (*Kirtan*) are engaged in singing endless praises in the service of Almighty God and thus making life successful in the sense of Real Meaning of life. All these children are from poor families and some of them are orphans and blind. The expenditure of their lodging, boarding and all other requirements are met by Gurdwara Sahib with the active financial support and cooperation of devotees (*saadh sangat*). This Institution badly needs a new spacious building.

Gurdwara Sant Colony, Paonta Sahib (Himachal Pradesh)

The birth anniversary of Sant Teja Singh ji is celebrated here on 14 May every year.

Gurbani Nam Simran

For the welfare of the mankind and the humanity, the meditation on the Divine Name is going on regularly at Gurdwara Baru Sahib, Gurdwara Cheema Sahib, Gurdwara Sahib Rajouri Garden, New Delhi and Gurdwara Sahib Sant Colony, Paonta Sahib.

Amrit Vela

“ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ।”

Early morning when the day is to start is the *Amrit Vela*. For the general worldly human beings *Amrit Vela* means the time at least three hours before sun rise. But as in the Khalsa Panth, the *Brahm Gyanies* like Sant Attar Singh Ji, who came on this earth, get up immediately after mid night, take bath and recite the Divine Name. The spirit of *Amrit vela* has been completely adopted at the sacred place of Baru Sahib and other places. Devotees and *Saadh Sangat* except the students, get up at 12.15 a.m., take bath, recite *Gurbani* for some time and reach *Darbar Sahib* to recite *Gurmantar* “*Waheguru*” from 12.30 a.m. to 1.30 a.m., then they do *Nit Nem* from 1.35 a.m. to 2.30 a.m. and *path* of *Sukhmani Sahib* from 2.30 a.m. to 3.30 a.m. and at 3.30 a.m. recitation of *Kirtan Asa Ki Var* starts. The students of Akal Academy, Baru Sahib get up at 4 am, take bath and reach Darbar Sahib for *Asa Ki Var Kirtan* at 4.30 am and after performing *Asa Ki Var* and *Nit Nem* they go to school. The morning programme concludes at 6.30 a.m.

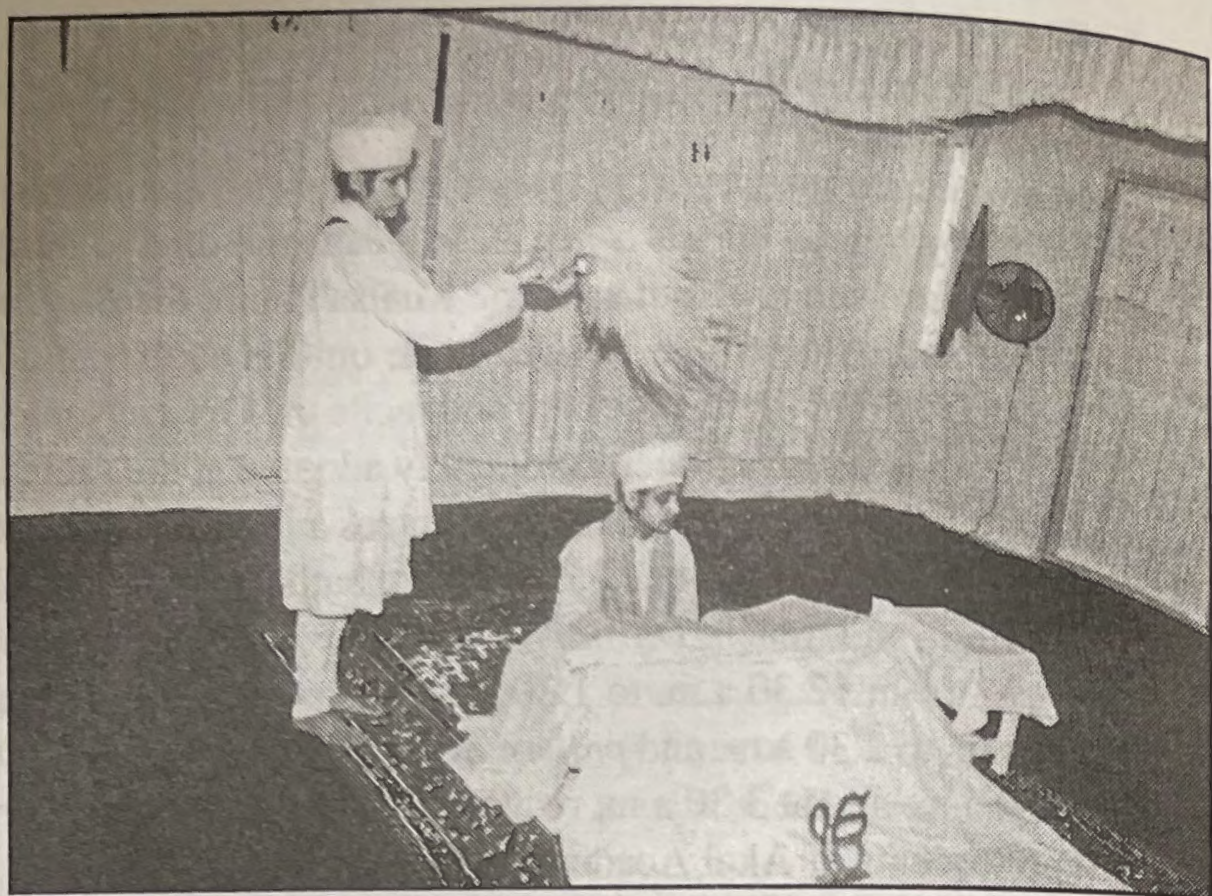
Programme of the day

The *Saadh Sangat*, boys and girls who are leading a spiritual life at Baru Sahib, take some rest in the morning and then they are busy in *sewa*. In the evening, between 3 to 4 p.m., *path* of *Sukhmani Sahib* is performed. *Gurmat* discourses and *Kathas* are done. After the *Reh Ras* and *Kirtan* the day programme concludes at 7.00 p.m. in the Gurdwara.

Besides, the students of *Gurmat* and *Sangeet Vidyalayas*, who are leading a spiritual life, they do *jaap* of *Sukhmani Sahib* (*Mala Karni*) as per their age. After the *Kirtan Sohila path* they go to bed.

Chain of Akhand Paths of Sri Guru Granth Sahib Ji, Japji Sahib and Sukhmani Sahib

At Baru Sahib, the *Akhand Paths* of *Sri Guru Granth Sahib* are being performed continuously. In addition, *paths* of *Japji Sahib* and that of *Sukhmani Sahib* are also being performed. The *saadh Sangat* and devotees who can recite *path* correctly take part in *paths* of *Japji Sahib* and *Sukhmani Sahib*.



On special congregations, additional *Akhand Paths* are performed by the *Saadh Sangat*. More than 200 *Akhand paths* of *Guru Granth Sahib* are performed in each year.

All these *Akhand Paths* are performed by the boys, girls, sewadars and *saadh sangat* of Gurdwara Baru Sahib. This practice is going on right from the beginning. Every human being can contribute for these *Akhand Paths* and have the blessings and bounties of Guru Nanak Dev Ji Maharaj.

Similarly, at *Janam Asthan Cheema Sahib*, the *path* on the Divine Name is performed regularly at *Amrit Vela*. At this place also, as many as 175 *Akhand Paths* are performed in a year.

The Gurdwara at Rajouri Garden, New Delhi constructed by the devotees of Sant Attar Singh Ji is also managed by Kalgidhar Trust. Here also *kirtan* on the Divine Name is recited regularly at *Amrit vela*. Besides, series of *Akhand Paths* are also performed here and nearly more than 125 *akhand paths* are completed in a year at this place.

The foundation of the Gurdwara Sant Colony at Paonta Sahib was laid by Sant Teja Singh Ji. Here, also the chain of *Akhand Paths* and *Naam Simran* is performed regularly.

Publications

Sant Teja Singh Ji has written a detailed life sketch of Sant Attar Singh Ji. Only an accomplished Brahmgyani can write the life history of another Brahmgyani. Reading such a biography with devotion, feelings of ecstasy paves a way for leading the life on Gurmat Principles. Besides this, Sant Teja Singh Ji has also written a brief life-sketch of Sri Guru Nanak Dev Ji and translation of Japji Sahib in English. Now, the kalgidhar Trust has published life sketch of Sant Attar Singh Ji and Sant Teja Singh Ji in two volumes. These are - Volume I, "Nirankar Ke Des Jaheh Tan Sukh Laheh Mahal" and Volume 2 - "Sewak Kau Sewa Ban Aayee, Hukam Boojh Param Pad Pai. "In addition, two new publications namely, "The Way to Establish Permanent Peace" and "Vishv Sadeevi Shanti Da Marg" (in Punjabi) have also been brought out recently by the kalgidhar Trust, besides some other publications as follows :-

ਕਲਗੀਧਰ ਟਰੱਸਟ ਦੀਆਂ ਪ੍ਰਕਾਸ਼ਨਾਵਾਂ

ਪੰਜਾਬੀ :

1. ਜੀਵਨ ਕਥਾ ਸੰਤ ਅਤਰ ਸਿੰਘ ਜੀ (ਦੋ ਭਾਗਾਂ ਵਿੱਚ)
2. ਵਿਸ਼ਵ ਸਦੀਵੀ ਸ਼ਾਂਤੀ ਦਾ ਮਾਰਗ
3. ਗ੍ਰੰਥ ਸ੍ਰੀ ਸੰਤ ਬਿਲਾਸ
4. ਤਾਲ ਰਤਨ - ਜੋੜੀ ਵਜਾਣਾ ਸਿੱਖਣ ਦੀ ਅਦਭੁੱਤ ਕਿਤਾਬ।
5. ਗੁੱਟਕਾ ਨਿਤਨੇਮ (ਪਾਕਟ ਸਾਈਜ਼ ਤੇ ਵੱਡਾ)
6. ਗੁੱਟਕਾ ਸੁੱਖਮਨੀ ਸਾਹਿਬ (ਪਾਕਟ ਸਾਈਜ਼ ਤੇ ਵੱਡਾ)
7. ਗੁੱਟਕਾ ਆਸਾ ਦੀ ਵਾਰ
8. ਸਿੱਖ ਧਰਮ ਦੇ ਮੁੱਢਲੇ ਸਿਧਾਂਤ
9. ਜਪੁਜੀ ਸਾਹਿਬ (ਸਟੀਕ)
10. ਗੁਰਮਤਿ ਸੰਗੀਤ ਪੱਧਤੀ ਵਿੱਚ ਗੋੜੀ ਦੇ ਪ੍ਰਕਾਰ
11. ਰਾਗ ਮਾਲਾ ਰਤਨਾਕਾਰ
12. ਦਸਮ ਗੁਰੂ ਗਿਰਾ ਸੰਗੀਤ ਸ਼ੰਦ

English

1. The way to establish Permanent Peace
2. Translation of Japji Sahib
3. The path of God Consciousness
4. Gleamings from the Master
(Brief life sketch of Sant Attar Singh Ji Maharaj)
5. Sri Guru Nanak Dev Ji

हिंदी

1. जीवन कथा सन्त अतर सिंह जी
2. गुटका नितनेम

ਆਡੀਉ ਕੈਸਟਾਂ

ਢਾਡੀ ਵਾਰਾਂ

1. ਜਾਲਮਾਂ ਨੂੰ ਸੋਧਾਂ
2. ਬੋਲ ਬੇਦਾਵੇ ਦੇ
3. ਸਿੱਖੀ ਦੀ ਪਰਖ
4. ਸਿਰਤਾਜ਼ ਸ਼ਹੀਦਾਂ ਦੇ
5. ਲੈ ਚਲਿਆ ਜਰਵਾਣਾ
6. ਸਿਰਲੱਥ ਯੋਧਾ
7. ਕਲਗੀਧਰ ਦੀ ਅਮਰ ਕਹਾਣੀ ਅਤੇ ਹੋਰ ਕਈ ਕੈਸਟਾਂ

ਸ਼ਬਦ ਕੀਰਤਨ

1. ਤੇਰਿਆਂ ਭਗਤਾਂ ਤੋਂ ਬਲਿਹਾਰਾ
2. ਦਿਨ ਭੀ ਗਾਵਹੁ ਰੈਨੀ ਗਾਵਹੁ
3. ਗੁਰਬਾਣੀ ਕੀਰਤਨ
4. ਆਸਾ ਦੀ ਵਾਰ

Appeal

Dear Saadh Sangat Ji, all the above mentioned programmes are being run with participation and donations of the Saadh Sangat. The Sant Khalsa is being promoted to spread the Divine message of Guru Nanak Dev Ji throughout the world which would create Sat Yug and bring spiritual peace. The panth of Guru Nanak Dev Ji,

which is the path of Truthfulness, is to be demonstrated through deeds for adoption by the whole world. The devotees of *Sant Khalsa* who are meditating on the Divine Name and who have moulded their lives accordingly only would be the torch bearers.

“ਪੰਥ ਚਲੈ ਤਬ ਜਗਤ ਮੈ ਜਬ ਤੁਮ ਕਰਹੁ ਸਹਾਇ॥”

Such devotees of *Gurbani* and followers of the path of Truth have been exalted and appreciated by Guru Gobind Singh Ji Maharaj in the following hymn :

ਸੇਵ ਕਰੀ ਇਨਹੀ ਕੀ ਭਾਵਤ ਅਉਰ ਕੀ ਸੇਵ ਸੁਹਾਤ ਨ ਜੀ ਕੋ ॥
ਦਾਨ ਦਯੋ ਇਨਹੀ ਕੋ ਭਲੋ ਅਰੁ ਆਨ ਕੋ ਦਾਨ ਨਾ ਲਾਗਤ ਨੀਕੋ ॥
ਆਗੈ ਫਲੈ ਇਨ ਹੀ ਕੋ ਦਯੋ ਜਗ ਮੈ ਜਸੁ ਅਉਰ ਦਯੋ ਸਭ ਫੀਕੋ ॥
ਮੋ ਗ੍ਰਹਿ ਮੈ ਤਨ ਤੇ ਮਨ ਤੇ ਸਿਰ ਲਉ ਧਨ ਹੈ ਸਭਹੀ ਇਨਹੀ ਕੋ॥

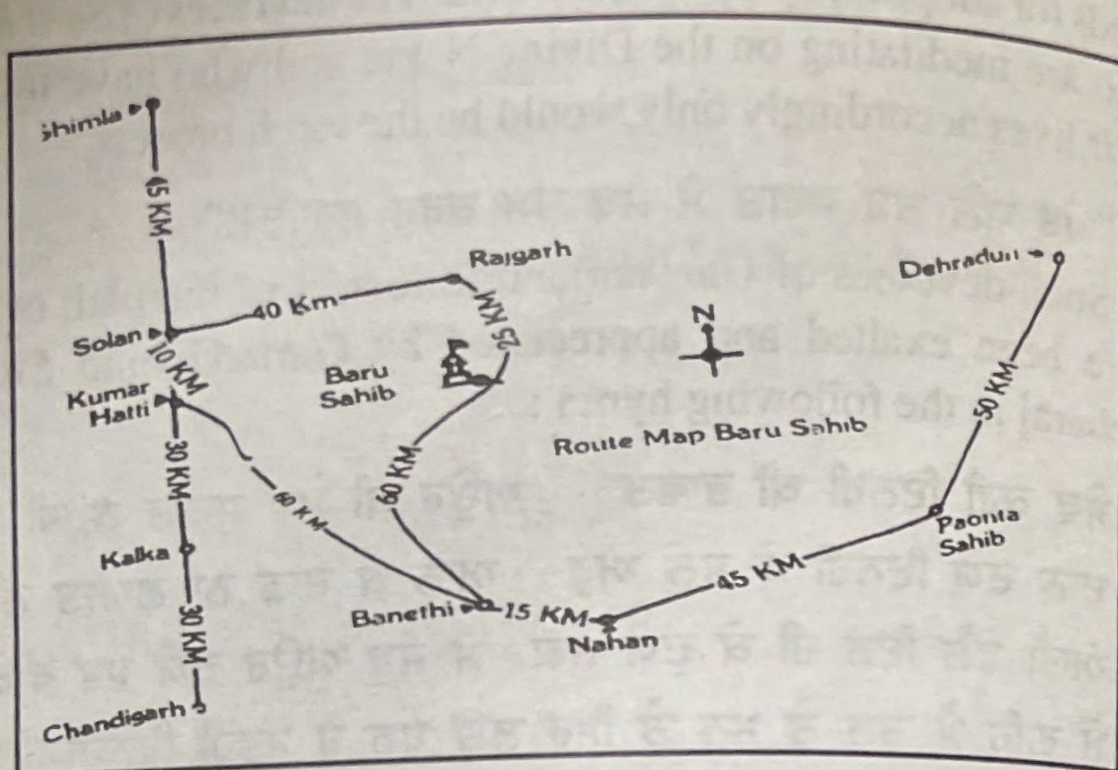
So, dear *saadh sangat ji*, you are requested to donate *daswand* (one-tenth) out of your earnings for the ordained and noble task of *Gurmat* for its universal following :

“ਪੰਚ ਬਾਰ ਗੰਗ ਜਾਇ ਬਾਰ ਪੰਚ ਪ੍ਰਗ ਨਾਇ ਤੈਸਾ ਪੁੰਨ ਏਕ ਗੁਰਸਿਖ ਕਉ ਨਵਾਏ ਕਾ ।
ਸਿਖ ਕਉ ਪਿਲਾਇ ਪਾਨੀ ਭਾਉ ਕਰਿ ਕੁਰਖੈਤ ਅਸ੍ਰਮੇਧ ਜਗ ਫਲ ਸਿਖ ਕਉ ਜਿਵਾਏ ਕਾ ।
ਜੈਸੇ ਸਤ ਮੰਦਰ ਕੰਚਨ ਕੇ ਉਸਾਰ ਦੀਨੇ ਤੈਸਾ ਪੁੰਨ ਸਿਖ ਕਉ ਇਕ ਸਬਦ ਸਿਖਾਏ ਕਾ ।
ਜੈਸੇ ਬੀਸ ਬਾਰ ਦਰਸਨ ਸਾਧ ਕੀਆ ਕਾਹੂ ਤੈਸਾ ਫਲ ਸਿਖ ਕਉ ਚਾਪਿ ਪਗ ਸੁਆਏ ਕਾ ॥”

Bhai Gurdas Ji has preached in his Bani that to teach a person the Divine Name is greater than donating him seven temples, made of gold.

Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh, to all the *saadh sangat*.

Approach to Baru Sahib



◆ Buses enroute to Shimla pass through Solan from where buses ply to Rajgarh from 6.00 a.m. to 6.00 p.m. daily. The buses which leave Solan at 6.00, 9.00 and 9.30 a.m. enable the passengers to catch the bus from Rajgarh to Nahan at 12.00 a.m. This bus drops them at Machher from where Baru Sahib is 1.5 kilometer away. The afternoon buses from Solan to Rajgarh leaving up to 3.00 p.m. enable the passengers to catch a bus from Rajgarh to Baru Sahib at 4.00 p.m. Another bus leaves Solan at 4.00 p.m. and reaches Kheri at 7.30 p.m. from where conveyance is available for Baru Sahib which is 4 kilometers from there.

◆ One Bus of PEPSU Roadways starts from Chandigarh at 12.30 p.m. daily reaching Baru Sahib at 6.00 p.m. It stays there for the night and starts at 6.00 a.m. from Baru Sahib for Chandigarh.

◆ Pilgrims can catch the last bus from Solan to Rajgarh and spend the night at the Gurdwara there. This Gurdwara is also managed by Kalgidhar Trust and provides suitable boarding and lodging arrangements. Pilgrims can catch the first bus at 5.00 a.m. from Rajgarh and reach Baru Sahib by 7.00 a.m.

◆ Solan has several Gurdwaras where the pilgrims can stay overnight.

◆ Pilgrims coming from Paonta Sahib can catch buses from Nahan. A bus leaves Nahan at 7.00 a.m. and reaches Baru Sahib at noon. Another bus leaves Nahan at 2.30 p.m. and reaches Machher (Baru Sahib) at 8.00 p.m.

♦ Pilgrims can write in advance to the Manager, Gurdwara Sant Attar Singh Ji Hari Sadhu Ashram, V & P O Baru Sahib who can arrange conveyance for them from Kheri or Machher to Baru Sahib.

More details can be had from the following :

Dr. Bhai Khem Singh Gill, *Chairman Akal Academies* (Former Vice-Chancellor, Punjab Agricultural University)
119-D, Kitchlu Nagar, Ludhiana - 141 001
(Tel. : 91-161-470546, Tel./Fax : 91-161-472119, 406434
e.mail : foil@vsnl.com)

Bhai Sampuran Singh, 10-B, Jyoti Colony, Shastri Nagar, Ludhiana
(Tel. : Off. 0161-450310 Res. 0161-490670)

Bhai Harjot Shah Singh, 1589, Phase III, B-2, Sahibjada Ajit Singh Nagar (Mohali) Distt. Ropar (Tel. 0172-671119)

Bhai Inder Singh, 22-D, House No. 3113, Chandigarh
(Tel. 0172-700084)

Bhai Harcharan Singh Duggal, J-6/39, Rajouri Garden, New Delhi (Phone : 011-5458463)

Bhai Rajinder Singh Chadha, F-3, Rajouri Garden, New Delhi
(Tel. : 011-5105459, 5100982, 2944456, 5537109)

Gurdwara Janam Asthan Sant Attar Singh Ji, Cheema, Distt. Sangrur (Tel. : 01676-84272, 84237, 84172)

Dr. Bhai Simarjit Singh, 26-BB, New Baradari, Jalandhar City
(Tel. : 0181-53086)

Bhai Manmohan Singh, Director Public Instructions (Retd.), 1495, Sector 43-B, Chandigarh (Tel. : 0172-534146)

Bhai Jaspal Singh Bedi, Adviser Accounts, Chief Port Manager (Retd.), Khanna Road, Samrala (Ludhiana) (Tel. : 01628-62492)

G.N.S.S.O.P.
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Bethel, PA 19807
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